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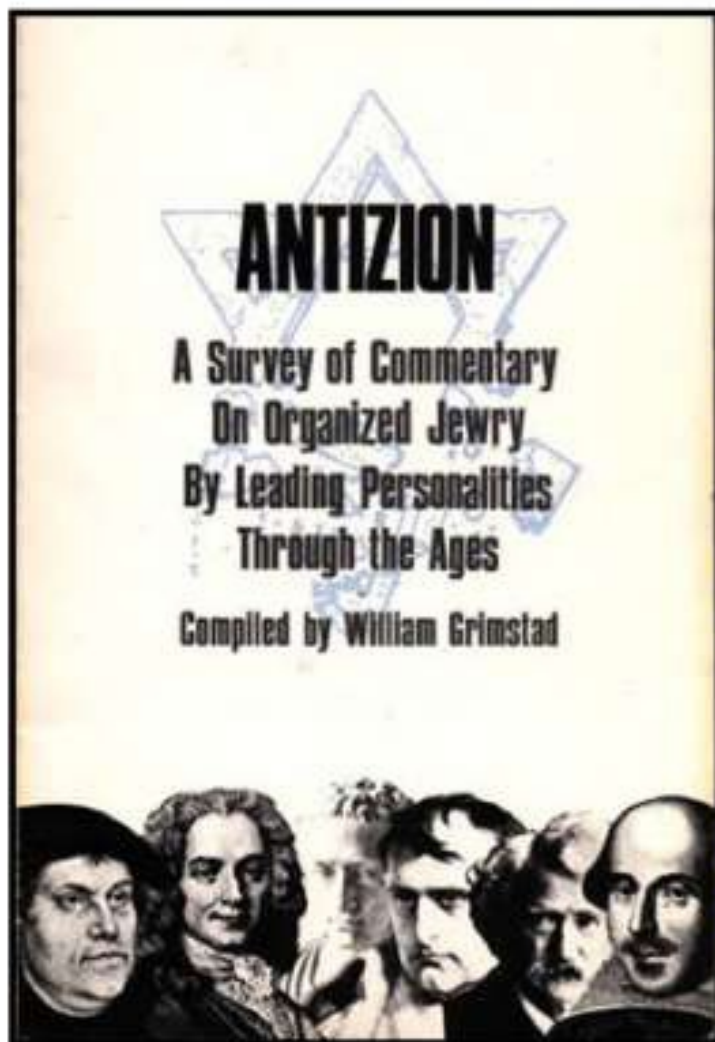
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AntiZion

Compiled by William Grimstad



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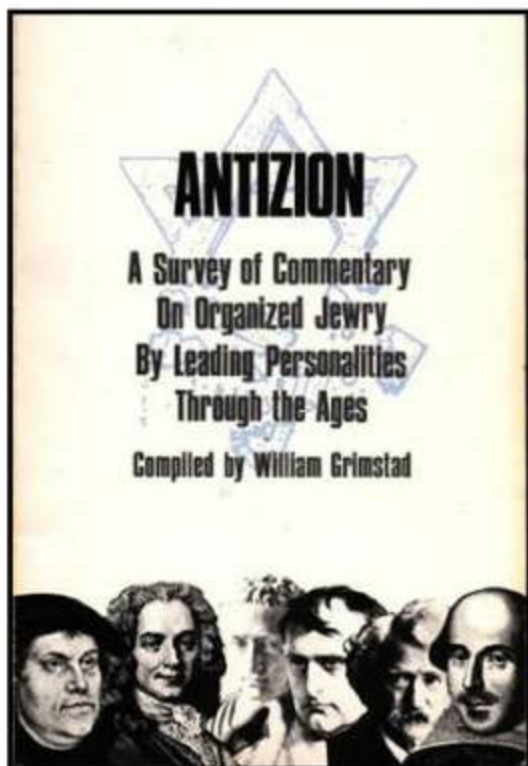
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A Note to the Reader

I made this book because I had noticed a distinct tendency in communications and letters of recent decades to the lopsided flattery and glorification of our Zionist minority, which at the same time is quite belligerent about its intent to propagandize and conquer territory in its own behalf.

As a part of this oddly unbalanced state of affairs, it has been painfully easy to see at work a process of reshaping biographical history so as to suggest, tacitly or avowedly, that practically every notable person - every generous and enlightened one, surely - was likewise an unquestioning partisan of Zionist-Jewish causes. Yet, my own knowledge of intellectual culture alerted me that it is quite impossible to impute such feelings to many if not most of the personalities whom hasty and misinformed pro-Zionist liberals' have drafted for their pantheon of allies. It is by way of balancing the issue and clarifying the record, therefore, that this material is offered now.

The following points may help the reader in better understanding both the subject matter and the rationale of the present compilation:

The quotations and synopses given here are not necessarily everything that a given person might have said or written on

the Zionist-Jewish question. In the interest of concision I have limited myself in many cases to the most salient remarks and excerpts, or where this was not feasible, to paraphrase or descriptive summary.

On the other hand, some persons I have quoted did express pro-Jewish sentiments in other contexts. I freely acknowledge this because it illustrates my main point, that there are at least two sides to all complex questions, and

that controversial issues must be dispassionately adjudged on a point-counterpoint basis, rather than in a spirit of partisanship and prejudice. This book will, I hope, provide the long-missing voice for the dialogue.

The objection may be raised, hackneyed as it is, that my selections are somehow invalid because they are all 'out of context.' This charge, should anyone raise it, leads me finally to what is admittedly a principal purpose in making up this little collection: to invite the general reader away from carefully tailored anthologies and back to the original works. There he will see for himself what the great minds of history actually thought on this eternally convulsive and compulsive Jewish-Zionist-imperialist question, rather than continuing trustingly to imbibe what academic careerists and other individuals of questionable integrity would dish out for him.

-William Grimstad

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[ADAMS, BROOKS. 19th century American historian.](#)

Here are all the most distinguished officers in Paris brought up by a gang of dirty Jews, and badgered and insulted, and held up to contempt with the connivance of the government. (Letter to Henry Adams, February 14, 1898.)

Adams referred here to the Jewish effort at destroying the credibility of witnesses who had testified against Dreyfus in the treason trial of that Jewish officer. Adams believed England was as much governed by Jews of Berlin, Paris and New York as by Englishmen. He thought that a syndicate of Jewish

bankers controlled most of the world through the British Empire. (See generally T. Anderson, Brooks Adams, Constructive Conservative. For Brooks Adams's letters to his brother, Henry, see W. Ford, Letters of Henry Adams.)

ADAMS, CHARLES FOLLEN. 19th c. American humorist. He created the jargon-spouting Jewish immigrant character, Leedle Yawcob Strauss, whose outlandish dialect and absurd pretensions once made hypersensitive Jewish apologists very angry.

ADAMS, HENRY. 19th-20th c. American scholar.

The Jew Question is really the most serious of our problems... The Kaffir circus is the most startling phenomenon since the South Sea Scheme.* It is almost wholly in Jew hands. Beit is building a palace in Park Lane. Barnato has rented Spencer House. The Christians are furious. They talk of making a new ghetto. They secretly encourage the anti-Semite movement. (Letter to John Hay, October 4, 1895. W. Ford, Letters of Henry Adams.)

Did you enjoy, as I did, that list of Jew names tailed after J. P. Morgan, in the foreign exchange syndicate which has been forced, at the last gasp, to step in and try to save Morgan's bankrupt stocks from going to nothing? ... How the deuce do the Jews manage to make this chaos stand on end? The whole carcass is rotten with worms-socialist worms, anarchist worms, Jew worms. (Letter to John Hay, July 20, 1896. Ibid.)

The winter is nearly over. I am seventy-six years old and nearly over too... It is quite astonishing how the circle narrows. I think that in reality as many people pass by, and I hear as much as I ever did, but it is no longer part of me. I am inclined to think it is not wholly my fault. The atmosphere has become a Jew atmosphere. We are still in power after a fashion. Our sway over what we call society is undisputed. We keep the Jews far away and the anti-Jew feeling is quite rabid. We are anti-everything and we are wild uplifters; yet we somehow seem to be more Jewish every day. (Letter to Charles Gaskell, February 19, 1914. Ibid.)

*The famous 'South Sea Bubble' swindle. On Jewish involvement in this, see DANIEL DEFOE. See also Adams's anonymous novel. Democracy, with its power-mad millionaire, Hartbeest Schneidekoupon, "descended from all the kings of Israel and... prouder than Solomon in his glory."

ALFONSO X. 13th c. Castilian king. The famous Siete

Partidas law code describes Jews' evildoings in capturing and crucifying Christian children for their Good Friday (Passover) rituals.

ALHAIZA, ADOLPHE. 19th c. French socialist. When he became editor of *La Renovation*, the journal of the reformist movement founded by CHARLES FOURIER, he sharply stepped up the campaign against persons involved in espionage and economic crimes; and he was convinced that these were mainly Jews such as Dreyfus on the one hand and Rothschild on the other. An "eternal plunderer," he wrote, the Jew rots everything he touches. It was against this "mortal plague" that he pledged the Fourierists to fight: "The only chance of success lies in a universal uprising against the Jewish race, the universal despoiler, corrupter and disintegrator of nations. . ." (*Renovation*, 1900, p. 1,227; 1901, p. 1,395; 1908, p. 2,270.)

ALLEGRO, JOHN. 20th c. British linguist. His *The Sacred Mushroom and the Cross* offended some Jews, and many Christians, by citing alleged evidence that Christianity may have grown out of a psychedelic drug cult among the Jews. The *Chosen People* miffed Jews in general by its frank declaration that Jews have always imagined themselves to be a superior master race, destined to dominate all others, and that this is the real cause of 'anti-Semitism.'

AMMAN, JOST. 16th c. Swiss engraver, painter. Produced numerous artworks showing the Jew realistically, as he appeared to contemporaries, rather than in the idealized way that most Jews would possibly prefer.

APION. Leader of anti-Jewish forces in Alexandria, First century A.D. He called Moses "nothing but a seducer and wizard." None of his writings survive, except for what is quoted by Josephus (*Contra Apion*). Jews in the imperial court at Rome managed to have Apion executed, by order of Emperor Commodus.

APOLLONIUS MOLO. Rhetorician at Rhodes, First c. B.C. He taught Cicero and Caesar. Wrote a book on the Jewish question (now lost) branding Moses a charlatan whose laws were full of iniquity against non-Jews. Said: "The Jews are the enemies of all mankind. They have invented nothing useful, and they are brutal." Widely admired by Greco-Roman writers. (Josephus, *Contra Apion*.)

APOLLONIUS TYANAEUS. First c. Alexandrian philosopher. Said that Jewish crimes "pollute" Palestine.

AQUINAS, THOMAS, Saint. 13th c. scholastic philosopher, in his *On the Governance of the Jews*, he wrote:

The Jews should not be allowed to keep what they have obtained from others by usury; it were best that they were compelled to work so that they

could earn their living instead of doing nothing but becoming more avaricious.

ARCAND, ADRIEN. 20th c. Canadian politician. Said: "It is because communism has not been fought for what it really is -a Jewish scheme invented by Jews, profitable only to Jews -that it has progressed against all opposition to it." (MRC)

D'ARGENS, MARQUIS (Jean-Baptiste de Boyer). 18th c. French scholar. *Lettres juives* shows that the author was trying to favor those few Jews whom he believed to be "enlightened," in the then-fashionable mode. However, Jewish commentators hold it against him that he poked fun at the Talmud and that he accepted the theory that certain sects of Jews commit murders of Christian children for their religious rituals.

ARIOSTO, LUDOVICO. 15th-16th c. Italian poet, playwright. Mocking characterizations of Jews appear in the comic plays *Il Marescalco* and *La Cortigiana*, continuing a long-standing dramatic tradition in the Italian theater.

ARNDT, ERNST MORITZ. 19th c. German patriot, author. Called immigration of Jews into Germany "a menace and a pest to our nation." (*Über die Juden.*)

AUGUSTINE, SAINT (Aurelius Augustinus). Church father. He was extremely hostile to organized Jewry, on social as well as theological grounds. See particularly the *Oratio Adversus Iudaeos* and *Commentary on the Psalms*.

AUGUSTUS. Roman emperor. When told that the Judean king, Herod, had slain his own son, he laughed and said he had much rather be Herod's pig than his son. (T. Reinach, *Textes ...*)

AUGUSTUS II. 18th c. Polish king. A skeptic in religious controversies, he nevertheless was moved by the relentless yearly killings of Christian children at the time of the Jewish Passover (usually culminating in the trials and convictions of one or more Jews) to exclaim: "The blood of Christian children, shed by the infidel and perfidious Jews, cries out to Heaven!" (S. Dubnow, *History of the Jews in Europe*)

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BACON, FRANCIS. 16th c. British writer, politician. In his *The New Atlantis*, he remarked that Jews "hate the name of Christ and have a secret and innate rancor against the peoples among whom they live." He also disapproved of non-Jewish usurers as "Judaizers" who should wear "tawny bonnets" like Jews.

BAILEY, ALICE A. 20th c. American 'occultist.' Like her mentor, H. P. BLAVATSKY, Bailey has been critical of Zionist Jewry. Most of her books refer to what she called "the Jewish problem," and take particular exception to what she regarded as an attempt to apply a destructive "karma" to the earth's "solar plexus" in Palestine.

BAKER, NEWTON D. 20th c. American secretary of war. Said on February 14, 1918, that Jews were more apt to malingering when being medically examined for military service than the native born.

BAKUNYIN, MIKHAIL. 19th c. Russian revolutionary.

Marx is a Jew and is surrounded by a crowd of little, more or less intelligent, scheming, agile, speculating Jews, just as Jews are everywhere, commercial and banking agents, writers, politicians, correspondents for newspapers of all

shades; in short, literary brokers, just as they are financial brokers, with one foot in the bank and the other in the socialist movement, and their arses sitting upon the German press. They have grabbed hold of all newspapers, and you can imagine what a nauseating literature is the outcome of it.

Now this entire Jewish world, which constitutes an exploiting sect, a people of leeches, a voracious parasite, closely and intimately connected with one another, regardless not only of frontiers but of political differences as

well - this Jewish world is today largely at the disposal of Marx or Rothschild. I am sure that, on the one hand, the Rothschilds appreciate the merits of Marx, and that on the other hand,

Marx feels an instinctive inclination and a great respect for the Rothschilds. This may seem strange. What could there be in common between communism and high finance? Ho ho! The communism of Marx seeks a strong state centralization, and where this exists there must inevitably exist a state central bank, and where this exists, there the parasitic Jewish nation, which speculates upon the labor of the people, will always find the means for its existence...

In reality, this would be for the proletariat a barrack regime, under which the workingmen and the working women, converted into a uniform mass, would rise, fall asleep, work and live at the beat of the drum; the privilege of ruling would be in the hands of the skilled and the learned, with a wide scope left for profitable crooked deals carried on by the Jews, who would be attracted by -the enormous extension of the international speculations of the national banks... (Polemique contre les Juifs)

This startling piece of prediction is particularly impressive to those who have observed the Soviet scene and noticed its strange relationship with capitalist financiers-overwhelmingly Jewish-since the revolution. The line runs

from Olof Aschberg, self-described "Bolshevik banker" who ferried to Trotsky the huge sums raised for the revolution by financiers in Europe and America, to Armand Hammer in the 1970s, who has specialized in multimillion-dollar trade concessions with the now supposedly 'anti-Semitic' commissars.

BALZAC, HONORE DE. 19th c. French novehst. Gobsec, in the novel of that name is a Jewish businessman of neardemoniacal power, who knows all the secret pushbuttons of greed and weakness in poor, stumbling mankind (as depicted by Balzac). He and the title figure of Maison de Nucingen (usually interpreted as Rothschild) see money as a form of abstract power and concentrated energy that they can wield like a quasi-magical instrument. As Gobsec observes at one point: "There are dozens of us in Paris, all silent and unknown kings, the arbiters of your destiny. " Balzac explains these strange, near-occult powers of money thus:

If securities rise and fall, if stocks improve and deteriorate, this ebb and flow is produced by a natural atmospheric movement related to the influence

of the moon, and the great Arago is guilty of failing to give any scientific theory of this important phenomenon.

(See also La Bourse and Le pere Gorlot.)

BARHAM, RICHARD. 19th c. British writer. In the Ingoldshy Legends, a dishonest person is asked: "Is that the way you'd Jew one?" (Tale of Brother Birchington, 65)

BAROJA Y NESSI, PIO. 20th c. Spanish novehist.

The Jew has a profound hatred for Europe, believing that Europe has offended him, and he joins with gusto in whatever will discredit our continent. Thus we see him figuring prominently in the theater and the novel, and in the

erotic cinema, in 'cubism', and in the falsifications and homosexuality of Freud and his cohorts...

Communism today is a great crusade that the Jewish race marshals against the European world and culture, for its own peculiar purposes. . .

The Jew, who is hardly ever an inventor, much less a true man of ideas, seizes with great enthusiasm the Communist theory of a man of his own race like Karl Marx, and he propagates it with great artistry...

The Jew believes that he is destined to be the supreme power among the nations. He has an inflated idea of his superiority, a profound contempt for other people and is a person of slight scruples. (Communistas, judios y demas ralea)

BARRES, MAURICE. 19th-20th c. French pohtician. Early in life, he was a conventional liberal, but as he gained experience, we find him expressing himself as follows:

Deep down in our hearts, Jewish is only an adjective we use to designate usurers, hoarders, speculators on the stock market - all those who abuse the omnipotence of money... Each of us has a Jew he refers to for purposes of reprobation. Conversely, we have Christians whom we treat as Jews. . . "Down with Rothschild!" "Down with the Jews!" are formulas which sum up the resentment of those who do not have enough for those who have too much. Anti-Semitism joins hands with socialism. (Quoted by J. Dietz, "Les Debuts.

Baron Jacques de Reinach reminds us of one of those large rats which, having swallowed a pill, go behind the woodwork to die, whereupon their decomposing cadavers proceed to poison their poisoners... The smell of this cadaver disgusts the whole of France. (He refers to the ring-leader in the

Jewish Panama Canal stock swindle, who sneaked off and committed suicide. Leurs figures.)

That Dreyfus is capable of treason, I conclude from his race. (Scenes et doctrines du nationalisme)

BARTELS, ADOLF. 20th c. German literary figure. Said that so-called anti-Semites only wanted to restore "old German settledness and solidity, as opposed to Jewish cleverness." (Die Berechtigung des Antisemitismus)

BASNAGE DE BEAUVAL, JACQUES. 17th-18th c. French historian. In his essays Jugement sur le Talmud and Gemarists and Talmudists, he exposed and condemned the Jews and Judaism as hag-ridden with belief in demons, spirits, and the most extreme fanaticism and xenophobia.

BEAMISH, HENRY H. 20th c. British publisher.

There is no need to be delicate on this Jewish question. You must face them in this country. The Jew should be satisfied here. I was here forty-seven years ago; your doors were thrown open and you were then free. Now he has got you absolutely by the throat - that is your reward. (New York speech, October 30, 1937)

BEARDSLEY, AUBREY. 19th c. British artist. He drew numerous caricatures of Jewish types, showing them in the traditional 'anti-Semitic' way as huge-nosed, beetle-browed, thick-lipped grotesques.

BEETHOVEN. LUDWIG VAN. 19th c. German composer. Was known to make anti-Jewish remarks. (H. S. Chamberlain, Richard Wagner.)

BELLOC, HILLAIRE. 20th c. French-English writer. The Jews was his main effort to delineate and suggest solutions to what he called "the Jewish problem."

BENN, GOTTFRIED. 20th c. German poet. A prominent "expressionist" and avant-gardist before the rise of Hitler, he later enthusiastically adopted National Socialism. He pictured himself as "seeking the great Dionysian barbarians of the Twentieth Century." Saw organized Jewry as the central evil of the world. (Der neue Staat und die Intellektuellen)

BERNARDINO OF FELTRO. 15th c. Italian priest. A mild man who extolled patience and charity in normal circumstances, he described himself as "a barking dog" when dealing with Jews:

Jewish usurers bleed the poor to death and grow fat on their substance, and I who live on alms, who feed on the bread of the poor, shall I then be mute before outraged charity? Dogs bark to protect those who feed them, and I, who am fed by the poor, shall I see them robbed of what belongs to them

and keep silent? (E. Flornoy, *Le Bi. enbeureux Bemardin de Feltre*)

BERNARDINO OF SIENA. 15th c. Italian priest. He argued that Jews oppress Christians in two ways: by extorting their money through usury, and by destroying their health through false medicine. He quoted the confession of a Jewish doctor of Avignon who "at his last hour declared he died a happy man because he had had the pleasure, throughout his life, of killing thousands of Christians with so-called remedies that were actually poisons." (Abbe de Saint Julien, *Un grand bienfaiteur du peuple*) ROBERT GREENE and CHRISTOPHER MARLOWE, among others, also believed that some Jews were expert poisoners.

BEYER, KARL. 20th c. German literary critic. He found that the big cities held men of civilization but no culture, most of them Jews. *Jewish Intellect and German Faith*, discussing the

Jewish poet Heinrich Heine, said he and other Jews substituted cleverness for feeling. Wrote: "Power has the same importance for the Jews that Germanism has for the German."

BIGELOW, POULTNEY. 19th c. American journalist. One of the few writers, although one of the most prominent, who had the integrity to buck the well-orchestrated 'news' campaign pushing the idea that the tsarist Russian government was

carrying out a sort of pre-Auschwitz 'extermination' campaign against the Jews. In one first-hand report, he said:

The Russian knows his Jew better than we know him, and is therefore better qualified to legislate on the subject... There are many patriotic and humane Russians who have given it to me as their deliberate opinion that the Russian peasant would be better off to-day had he never been emancipated. He is dreamy, good-natured, unpractical and very ignorant. When he is hard-pressed for money, it is only too easy for him to accept the loan which the accommodating [Jewish] tavernkeeper offers him... He sends, of course, the produce of his farm to the Jew, who acts as broker for him, and reserves his commission, and what he is pleased to consider the interest on his money; and by some mysterious method of calculation, the peasant is always the debtor, and the Jew always happy to accommodate him still further on the same terms... ("The Russian and His Jew," *Harper's Monthly Magazine*, January, 1894.)

In NIKOLAI GOGOL'S *Taras Bulba*, the Jewish taverner is shown doing the identical thing; a similar picture of Jewish financial oppression of the

native Russians emerges from the pages of F. M. DOSTOYEVSKY, DMITRI RESHETNIKOV and GOLD WIN SMITH.

BINGHAM, THOMAS. 20th c. police official. An article by him in the North American Review stated that fifty per-cent of the criminals in New York City were Russian Jews, who numbered twenty-five per-cent of the population. A storm of Jewish protest followed, and Bingham hastily discovered that his figures were in error; but he was removed from office nevertheless.

BISMARCK (Otto von Bismarck Schonhausen). 19th c. German politician.

The division of the United States into two federations of equal force was decided long before the Civil War by the High Financial Power of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economical and financial independence, which would upset their financial domination over the world. The voice of the Rothschilds predominated. They foresaw tremendous booty if they could substitute two feeble democracies, indebted to the Jewish financiers, to the vigorous republic, confident and self-providing. Therefore, they started their emissaries in order to exploit the question of slavery and thus to dig an abyss between the two parts of the republic. Lincoln never suspected these underground machinations. He was anti-slavery, and he was elected as such. But his character prevented him from being the man of one party. When he had affairs in his hands, he perceived that these sinister financiers of Europe, the Rothschilds, wished to make him the executor of their designs.

They made the rupture between the North and the South imminent! The masters of finance in Europe made this rupture definitive in order to exploit it to the utmost. Lincoln's personality surprised them: they thought to easily dupe the candidate woodcutter. But Lincoln read their plots and soon understood that the South was not the worst foe, but the Jewish financiers. He did not confide his apprehensions;

he watched the gestures of the Hidden Hand; he did not wish to expose publicly the questions which disconcert the ignorant masses. He decided to eliminate the international bankers, by establishing a system of loans, allowing the states to borrow directly from the people without intermediary. He did not study financial questions, but his robust good sense revealed to him that the source of any wealth resides in the work and economy of the

nation. He opposed emissions through the international financiers. He obtained from the Congress the right to borrow from the people by selling to it the bonds of the states. The local banks were only too glad to help such a system. And the government and the nation escaped the plots of foreign financiers. They understood at once that the United States would escape their grip. The death of Lincoln was resolved upon. Nothing is easier than to find a fanatic to strike.

The death of Lincoln was a disaster for Christendom. There was no man in the United States great enough to wear his boots. And Israel went anew to garner the riches of the world. I fear that Jewish banks with their craftiness and tortuous tricks will entirely control the exuberant riches of America and will use it to systematically corrupt modern civilization. The Jews will not hesitate to plunge the whole of Christendom into wars and chaos in order that "the earth should become the inheritance of Israel." (Interview by C. Seim, *La Vieille France*, March, 1921.)

Bismarck's first Reichstag speech was 'anti-Semitic' (Treitschke, *Deutsche Geschichte im xix Jarhundert*), and this continued to be his general attitude - with occasional "art of the possible" political compromises. In the American tragedy, the agitation for 'abolition' was spearheaded by Jewish refugees from the abortive European revolutions of 1848. Financing for Union and Confederacy came from the same European banking network: August Schonberg "Belmont" was the intermediary to the North, and Judah

Benjamin to the South. Lincoln greatly upset the Eastern Establishment bankers by issuing non-interest-bearing "Greenback" currency, when the interest rates they demanded became prohibitive. His assassin was a half-Jew, according to the Booth family biographer, Stanley Kimmel (*The Mad Booths of Maryland*).

BLACKWOOD, ALGERNON. 20th c. British writer. *The Empty Sleeve* is a horror story about a Jew, Hyman, who uses black magic and changes himself into a catlike apparition in order to steal a valuable violin.

BLAKE, WILLIAM. 19th c. British poet. In *Everlasting Gospel*, Jesus is a protagonist of free-love who "lays his hand on Moses' law" and defies Jehovah by "putting back the bloody shrine" of the Ten Commandments.

BLATCHFORD, ROBERT. 19th c. British socialst. *Merrie England* was one of the earliest works of anti-Marxist, anti-Jewish socialism in English. Declared: "The Jew gets his interest forever."

BLAVATSKY, HELENA. 19th c. occultist.

The Brazen Serpent of Moses was worshipped by the Israelites as a god; being the symbol of Esmun-Asklepius, the Phoenician Iao. Indeed, the character of Satan himself is introduced in the first book of Chronicles in the act of instigating King David to number the Israelitish people, an act elsewhere declared specifically to have been moved by Jehovah himself [Cf. I Chronicles 21:1 and II Samuel 24:1; Editor] . The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical. (Isis Unveiled, vol. 2)

This, and Madam Blavatsky's other major work. The Secret Doctrine, are rife with references to the Jewish god, Jehovah or YHVH, as essentially a demonic force, it was for this

reason, Blavatsky believed, that the Jews have always maintained such clandestinity in all matters pertaining to the god - to the point of keeping secret the true pronunciation of its name. And, in fact, there is even a ritual condemnation to death of those who discuss these matters with non-Jews. It is the twelfth of the Eighteen Benedictions, recited regularly in synagogues, and it is directed against malashim ("Informers").

BOAISTUAU, PIERRE. 16th c. French journalist. In his *Histoires prodigieuses*, he delves into some of the more forbidding areas of the Jewish question, concentrating on accusations that Jews murdered Christian children in France.

BOLINGBROKE, HENRY ST. JOHN. 18th c. British statesman, writer. He took a pronouncedly anti-Jewish stand, condemning the Talmudic Jewish religion as exploitative and discriminatory against the non-Jew. (The Works of Lord Bolingbroke, vol. 2)

BONAPARTE, NAPOLEON. French statesman, general.

The Jews provided troops for my campaign in Poland, but they ought to reimburse me: I soon found that they are no good for anything but selling old clothes...

Legislation must be put in effect everywhere that the general well-being is in danger. The government cannot look with indifference on the way a despicable nation takes possession of all the provinces of France. The Jews have to be treated as a special people. They are a state within the state. It is discouraging for the French nation to end up under the sway of the lowest of peoples. The Jews are the master robbers of the modern age; they are the carrion birds of humanity. . . They must be treated with political justice, not with civil justice. They are surely not real citizens.

The Jews have practiced usury since the time of Moses, and oppressed the other peoples. Meanwhile, the Christians were only rarely usurers, falling into disgrace when they did so. We ought to ban the Jews from commerce because they abuse it... The evils of the Jews do not stem from individuals but from the fundamental nature of this people. (From Napoleon's Reflexions, and from speeches before the Council of State on April 30 and May 7, 1806.)

Nothing more contemptible could be done than the reception of the Jews by you. I decided to improve the Jews. But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the most vile nation in the world. (Letter to his brother Jerome, king of Westphalia, March 6, 1808.)

(1) Every big and small Jew in the peddling trade must renew his license every year. (2) Checks and other obligations are only redeemable if the Jew can prove that he has obtained the money without cheating. (Ordinance of March 17, 1808. Code Napoleon.)

BONFINI, ANTONIO. 15th c. Hungarian churchman. He attested the truth of the ritual murder accusation:

The traditions of their ancestors tell them that the blood of a Christian is an excellent balm for healing the wound produced by circumcision... They are obliged, by virtue of an ancient and secret commandment, to offer yearly sacrifice with Christian blood and their own semen." (Rerum hungaricum decades)

If it seem that Bonfini's words show excessive medieval superstition and credulity, it must be remembered that the Jews' Babylonian Talmud - the indisputable religious and civil "law" even today - prescribes a pharmacopia not only of blood and semen, but also of such choice medicaments as rotten black pullets and feces of white dog.

BOSSUET, JACQUES. 17th c. French historian.

The Jews, thinking themselves to be of a superior level than other men, look upon the Gentiles with unbearable disdain, an error that continues even today...

Nothing happens to Jews that they cannot turn to profit. But the time draws near in which divine vengeance will strike these impertinent ones... A false passion blinds them and makes them hateful to all men. (Discours sur l'histoire universelle)

Bossuet was a native of Metz, in northeast France, where the Christian peasants were in particularly desperate straits because of the extortions of Jewish moneylenders (see also FOISSAC and JEAN-FRANCOIS

REWBELL). Bossuet was drawn to the Jewish question because of the turbulence he noted among the Jews at the time of the then most recent "false messiah," Shabbethal Tzvi of Podolia. Bossuet reckoned that this outburst of renewed hope of world domination was one more evidence of the ineradicably seditious nature of the Jews.

BOSWELL, JAMES. 18th c. Scottish writer, biographer, in the journal of his German travels in 1764, he records the following experience (dated Mainz, November 2): -

We dined at Worms. A Jew came into the parlour. He exchanged German money with me. I gave him some pieces which would pass only in the states which I had left, and he gave me pieces which would pass everywhere. By way of being generous to the poor Israelite, I gave him six batzen. He went away. I found he had cheated me to the value of some batzen. O Israel! Why art thou ever so dishonest?

BOURGET, PAUL. 20th c. French novelist. Often praised as the most important French novelist in the years preceding the First World War. His *Cosmopolis* is called 'anti-Semitic' because it attributes big-city degeneracy to the Jewish spirit.

BRACAMONTE, DOMINGOS. 17th c. Portuguese physician, poet. *Banquete que Apolo hizo...* contains a strong attack on corrupt doctors and Jews in the Portuguese court. Bracamonte disappeared and died in an unknown manner.

BRAHMS, JOHANNES. 19th c. German composer. When he learned that the Jewish composer Carl Goldmark had set a passage by MARTIN LUTHER to music, Brahms remarked: "Wonderful text. Sorry that a Jew composed the music to it." (Cited by Goldmark in his autobiography and quoted in *New York Times*, March 22, 1970.)

BRANT, SEBASTIAN. 16th c. German poet. The famous *Das Narrenschiff* (Ship of Fools) is regarded as one of the cornerstones of German literature. It roundly condemns Jews and "Christian Jews," as in the following:

Forsooth the wound of the Jews was great, / But they can no longer remain among us / For the Christian-Jews have driven them out / And they abandon themselves to Jewry. / I know many such I shall not name; / They practice unfair and barbarous trades, / And both law and right are silent. (J. Janssen, *Die allgemeine Züstände des deutschen Volkes ...*)

BROUGHAM, JOHN. 19th c. American dramatist. *The Lottery of Life*

has a Jewish character, Mordie Solomons, who is a counterfeiter, potential murderer and business crook. When all his schemes for power and pelf appear doomed, Solomons threatens "such a sweeping absolute revenge as the world will shudder at" and blows up a ship on which he wrongly thinks the good characters are sailing. He dies growling curses on everything. This is an excellent

example of the real nature and origin of the familiar "villain" of 19th century melodrama figure usually depicted as a Jewish caricature.

BRUNO, GIORDANO. 16th c. Italian philosopher. After a discussion of avarice, in which Mercury defends it, Sophia (wisdom) declares:

It is true that I have never found such an opinion, except among savage barbarians; and I believe that it was first found among Jews, because they are such a pestilent, leprous and generally pernicious generation, who deserve to be extinguished before they are born. (The Expulsion of the Triumphant Beast)

BUCHAN, JOHN. 20th c. British statesman, novelist. Some of his novels refer to international Jewish interests as the power behind world upheaval; others have Jews as unfavorable or subversive characters. See *The Thirty-nine Steps* and *Mr. Standfast*. *The Powerhouse* is an interesting piece on world control by secret international conspiracy. Buchan called fascism "a bold experiment... in constructive statesmanship" (*London Morning Post*, December 31, 1929).

BULWER-LYTTON, EDWARD. 19th c. British writer. My Novel has an offensive Jewish moneylender as a primary character. Bulwer calls him "that cynical impersonation of Gold," and likens him to "the magnetic Rock in the Arabian tale, to which the nails in every ship that approaches the lodestone fly from the planks, and a shipwreck a day adds its waifs to the Rock. . ." The play *Leila* concerned Almamen, a sinister Jewish "master of magic." *Rienzi* was the inspiration for RICHARD WAGNER's opera, a masterpiece that is never performed by today's opera companies because of its treatment of the Jewish question.

BUONAROTTI, MICHELANGELO. 16th c. Florentine artist. As one of the world's greatest artists, Michelangelo's motives in placing horns on the head of his famous statue of Moses must be explored. The conventional explanation, that he intended them to represent 'authority,' seems inadequate. More probable is an intent to show the essentially demonic character of this ancient Jewish leader, who is always portrayed in 'occult'

writings as a supreme black magician.

BURCKHARDT, JAKOB. 19th c. German-Swiss historian. One of the great academics of recent times, Burckhardt is practically a byword for the profundity, the intuition and the absolute integrity of German scholarship. The mentor of FRIEDRICH NIETZSCHE and other stars of the intellectual firmament, he was the avowed enemy of the swindle of "progress" foisted on the world by the journalist hirelings of finance capitalism. Condemning the "merciless optimism" of the times, and the "terrible kingdom of this world," Burckhardt saw the chief modern goal as "undisturbed moneymaking and modern comforts, with philanthropy as a sop to conscience." It was in this squalid materialist setting that he placed his bitter remarks about the Jews. He called them the arch-materialists,, supported by their "venal press." They were not creative, he wrote, but emptily imitative and ostentatious. Thus, in Frankfurt, "the wealthy Israelites build with caryatids" intended to show to good advantage when "Kalle and Schickselchen and Papa, with their famous noses, appear on the balcony between females from the Pandroseion." Burckhardt was not affiliated with the racialist or volkish movements and had once shown some sympathy for alleged Jewish hardships under 'persecution.' But somehow, by the 1860s, his views changed to hostility. (Letters of Jakob Burkhardt)

BURGH, JAMES. 18th c. American writer. The Art of Speaking is regarded as the earliest 'anti-Semitic' work in America. It was widely read and ran to many editions.

BURGOYNE, JOHN. 18th c. British dramatist, general. In his popular The Heiress, he was the first dramatist of the century to mention Jews as conspicuous purchasers of stolen goods. Clifford, courting Tiffany, asks if she would run away with his heart: "Oh yes, and a hundred more; and melt them all down together as the Jews do stolen goods to prevent their being reclaim'd."

BURNEY, FRANCES (Fanny). 18th c. British writer. Cecilia: or Memoirs Of an Heiress portrayed a sordid usurer, Mr. Zackery, as typical of the Jewish character. Burney often said that she had a feeling of horror for Jews.

BURTON, SIR RICHARD FRANCIS. 19th c. British diplomatist, writer. After a stint as consul at Damascus, Syria, where some years before, a Catholic priest was allegedly murdered in a blood ritual by Jews, Burton took an interest in the matter. His investigations satisfied him that such killings

actually were performed by certain sects of Jews, and he summarized his findings in the book *The Jew, the Gypsy and El Islam*. An appendix detailing more modern instances of Jewish ritual murder was, however, withheld from publication, as Burton's posthumous editor admits in his preface to the book. (For the interesting story of what happened to this appendix, when it was planned to publish it later, see *Jewish Ritual Murder*, by the anti-Zionist activist, ARNOLD LEESE.) Burton summed up the matter:

The Jew's hand was ever, like Ishmael's, against every man but those belonging to the Synagogue. His fierce passions and fiendish cunning, combined with abnormal powers of intellect, with intense vitality, and with a persistency of purpose which the world has rarely seen, and whetted moreover by a keen thirst for blood engendered by defeat and subjection, combined to make him the deadly enemy of all mankind, whilst his unsocial and iniquitous Oral Law contributed to inflame his wild lust of pelf, and to justify the

crimes suggested by spite and superstition.

BURTON, ROBERT. 17th c. British philosopher. Called Jews "a company of vagabonds" with "horrible hardness of heart." (*Anatomy of Melancholy*)

BUTLER, SAMUEL. 17th c. British poet. The Rabbins write, when any Jew

Did make to God or man a vow. Which afterwards he found untoward
And stubborn to be kept, or too hard. Any three other Jews o'the nation
Might free him from the obligation;

And have not two saints the power to use A greater privilege than three
Jews?

(*Hudibras*)

Butler refers, of course, to the fact that the Jewish religion has a yearly rite, called *Kol Nidre* (all vows), in which members absolve themselves from and renounce in advance all vows that they will make 'in the coming year. The public explanation is that this involves only Vows to God.' Yet, this qualification nowhere appears in the Talmudic law governing the rite (*Tractate Nedarim*), and this alone would have true validity, regardless of what might be said by individuals to the outside world. It was on the basis of this curious Jewish attitude toward sworn oaths that Jews were commonly forbidden to stand as witnesses in European law courts, although Jewish apologists today, of course, make out the usual case for 'persecution.'

BUXDORF, JOHANNES. 17th c. German Hebraist. One of the great experts on Jewish literature, he eventually became

'anti-Semitic' after long exposure to Gentile-hating Talmudic works. So thorough was Buxdorf's scholarship, and so vast his learning, that works like his *Synagoga Judaica* have never successfully been 'refuted,' and the Jewish attitude seems to have been one of silence rather than attack of any kind.

BYRON, LORD (George Gordon). 18th-19th c. British poet.

How rich is Britain! Not indeed in mines. Or peace or plenty, corn or oil, or wines; No land of Canaan, full of milk and honey. Nor (save in paper shekels) ready money;

But, let us not to own the truth refuse. Was ever Christian land so rich in Jews? Those parted with their teeth to good King John, And now, ye kings! they kindly draw your own;

All states, all things, all sovereigns they control. And waft a loan 'from Indus to the pole,' The banker - broker - baron - brethren speed To aid our bankrupt tyrants in their need...

Two Jews, a chosen people, can command In every realm their scripture-promised land: Two Jews - but not Samaritans - direct The world, with all the spirit of their sect.

What is the happiness of earth to them? A congress forms their 'New Jerusalem,' Where baronies and orders both invite O holy Abraham! Dost thou see the sight?

Thy followers mingling with these royal swine. Who spit not 'on their Jewish gabardine,' . . . On Shylock's shore behold them stand afresh. To cut from nations' hearts their pound of flesh... (The Age of Bronze)

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AntiZion

Compiled by William Grimstad

General Commentary

CABELL, JAMES BRANCH. 20th c. American author. As one of the co-editors of American Spectator magazine, he and playwright Eugene O'Neill agreed to take part in the "Jewish Symposium" organized by co-editor THEODORE DREISER. Other co-editors refused to participate, and it is held against Cabell and O'Neill that they so much as countenanced discussion of whether the activities of organized Jewry are in every sense beneficial to America. ("A Jewish Symposium," American Spectator, September, 1933)

CAMPBELL, ROY. 20th c. British poet. His Flowering Rifle exposes Jewish Communists behind the so-called Loyalists in the Spanish civil war. Campbell is a major English poet who is virtually suppressed by today's academic apparatus.

CAMPE, J. H. 19th c. German lexicographer. His popular Worterbuch der deutschen Sprache defined the synagogue as a Judenschule (Jew school) because, like ornery schoolboys, Jewish worshippers mumbled to themselves in an "unlovely" way. Campe found synagogue goings-on as chaotic and incomprehensible as had SAMUEL PEPYS in England.

CANNOT, E. 19th c. French reformer. In La Renovation, journal of the social school of CHARLES FOURIER, he wrote:

Jews! To the heights of your Sinai. . . I humbly lift myself. I stand erect and cry out to you, in behalf of all my humble equals, of all those whom your spoliation has brought to grief, who died in misery through you and whose trembling shades accuse you: Jews! for Cain and Iscariot, leave us, leave us! Ah, cross the Red Sea again, and go down there to the desert, to the promised land which is waiting for you, the only country fit for you; oh you wicked, rude and dishonest people, go there!!! (Israel")

CAPOTE, TRUMAN. 20th c. American writer. In an interview, he assailed "the Zionist mafia" monopolizing publishing today, and protested a tendency to suppress writings that do not meet with Jewish approval. (Playboy magazine, March 1968)

CARLYLE, THOMAS. 19th c. Scottish writer.

I do not mean that I want King John back again, but if you ask me which mode of treating these people I hold to have been nearest to the will of the Almighty about them - to build palaces like that, or to take the pincers to

them, I declare for the pincers. (Remark to CHARLES DICKENS on strolling past the new Rothschild palace in London, 1861. D. Wilson, Carlyle to Threescore-and-Ten.)

Carlyle referred to the legend that King John pulled the teeth of Jewish moneylenders to learn their financial secrets. One of Carlyle's most poignant writings is his essay on the folktale, Jocelin de Brakelond. Speaking of the Jewish usurer, Benedict, who parlayed an abbey's small debt to a fantastic sum, Carlyle "almost hopes that Benedict was one of those beleaguered Jews who hanged themselves in York Castle shortly afterward and had their usances and quittances and horse-leech papers summarily set fire to." Elsewhere, he

described the Jewish religion as "a wise, prudential feeling, grounded in mere calculation." And, in addition to 'anti-Semitism,' the wicked Carlyle is also guilty of anti-Negro 'racism', as evidenced by his Discourse on the Nigger Question, which jeeringly opposed the American 'Emancipation' program.

CARRERO BLANCO, LUIS. 20th c. Spanish politician. Nominated head of government in 1973 and assassinated shortly thereafter. His book. Las modernas torres de Babel (Modern Towers of Babel) declared: "The three crusades of the Franco regime are against the Freemasons, Communism and Judaism."

CELINE (Louis Destouches). 20th c. French writer. Called wars and revolutions "nothing but pogroms of the Gentiles arranged by the Jews" (L'Ecole des Cadavres). His Bagatelles pour un massacre takes a similar tack, but many later works avoid the Jewish question.

CELSUS. Second c. Roman philosopher.

The Jews are fugitives from Egypt who have never performed anything worthy of note and were never held in any reputation or account. (Quoted by Origenes, Contra Celsum.)

CELTES, CONRADUS. 15th c. German poet, humanist.

Relegated to perpetual exile, and scattered throughout the entire universe, the Jews outrage and disturb the society of the human race. (J. Janssen)

CERVANTES SAAVEDRA, MIGUEL DE. 16th c. Spanish poet, novelist.

O destructive nation! O infamous ones! O nasty race, to what misery have you brought your empty hopes, your crazy folly
and your matchless obstinacy, you who summon hard-heartedness and

obduracy against all truth and reason. (La gran sultana dona Catalina de Oviedo)

CEZANNE, PAUL. 19th c. French painter. Active in the movement against the French Army officer, Dreyfus, who was accused and convicted of treason. The 'anti-Dreyfusard' stance is interpreted by Jewish spokesmen as tantamount to 'anti-Semitism.' (R. Byrnes, "Jean-Louis Forain...")

CHAEREMON. A contemporary in Alexandria of Egypt of APION. His histories, like those of MANETHO, blamed Jews for the destruction of Egypt.

CHAMBERLAIN, HOUSTON STEWART. 19th-20th c. writer. His Foundations of the Nineteenth Century discusses Jewish affairs in their more abstract and philosophical aspects. He offers his reasons for believing that Jesus was not Jewish.

CHAPMAN, JOHN JAY. 19th c. American scholar.

How restful it is to survey the sea
From some low, windswept, silvery, sandy dune.
And watch the eternal climbing of the moon
Full-orbed above the shore's complacency;
Wondering the while if Asian plains there be.
Or rock-walled valleys never shined upon.
Save by the perpendicular sun at noon.
So safe, so guarded, so remote as we.
But see, a sail! - nay, more - from every land
They cloud the ocean, conveyed by a crew
Of master pirates who have work in hand;
Old Europe's nation-wreckers heave in view!
And lo, to aid them, on our margin stand
Our citizens - the Jesuit and the Jew.

(R. Hovey, John Jay Chapman)

CHARNAICE, GUY DE. 19th c. French dramatist. In Le baron vampire. Rabbi Schmoul makes his pile through sundry shady dealings, and goes to Paris, where he crashes into high society as "Baron Rakowitz." He eventually is able to take revenge on a count who, long before, had unwittingly offended him.

CHAUCER, GEOFFREY. 14th c. British poet.

Oure firste foo, the Serpent Sathanas,
That hath in Jewes herte his waspes nest...

... A Jewerye,
 Sustened by a lord of that contree.
 For foule usure, and lucre of Vileynye [villainy] ,
 Hateful to Christ and to his compaignye. . .
 O cursed folk of Herod's al newe!
 What youre yvel entente [evil intent] yow availle?
 Mordre wol out certyn, it wol nat faille,
 And namely, ther th'honour of God shal sprede
 The blood outcrieth on youre cursed dede [deed] ...
 O younge Hugh of Lincoln, sleyn also
 With [by] cursed Jewes, as it is notable.
 For it nis but a litel whyle ago;
 Pray eek [also] for us, we sinful folk unstable
 That of his mercy God so merciable
 On us His grate mercy multiplie.
 For reuerence of his mooder Marye. Amen.
 (The Prioresses Tayle, in The Canturbury Tayles)

The poet refers to one of the most infamous cases of ritual murder, which occurred in 1255. Hugh of Lincoln was found by all authorities, civil and religious, to have been killed and his blood extracted for magical purposes by certain Jews, it is only in recent years that the crime has been denied by the Church of England, and St. Hugh's shrine removed from his church.

CHEKOV, ANTON. 19th c. Russian dramatist. In his early play, Platonov, he shows the rich Vengerovich, Jewish owner of a chain of restaurants, who hires a criminal to cripple the title-figure, a schoolteacher who has offended the Jew: "I mean cripple, not kill. Cripple him! That is, give him such a beating that he'll remember it all his life... Break some bones. Disfigure his face. . ." Chekov's short stories, Rothschild's Violin and The Steppe, contain humorous caricatures of typical Jewish types of Russia.

CHESTERTON, G. K. 20th c. British writer.

I cannot explain the Jews, but I certainly will not explain them away. Nor have the Jews a worse enemy than the sort of Jew skeptic who sometimes tries to explain himself away. I have seen a whole book full of alternative theories of the particular historic cause of such a delusion about difference; that it came from medieval priests or was burnt into us by the Inquisition; that it was a tribal theory arising out of Teutonism; that it was revolutionary envy

of the few Jews who happened to be the big bankers of Capitalism; that it was capitalist resistance to the few Jews who happened to be the chief founders of Communism. All these separate theories are false in separate ways; as in forgetting that medieval heresy hunts spared Jews more and not less than Christians; or that Capitalism and Communism are so very nearly the same thing, in ethical essence, that it would not be strange if they did take leaders from the same ethnological elements. (Autobiography)

CHMIELNICKI, BOGDAN. 17th c. Ukrainian popular leader. He organized the Ukrainian peasants against their exploiters, Jewish and 'Christian.' His rallying cry was: "Remember the insults of the Poles and the Jews, their favorite stewards and agents!" One Ukrainian chronicle reveals that some noblemen assigned even the churches located on their lands to Jewish agents, so that their authorization-and high prices-were necessary before the people could perform their baptisms, weddings and funerals. (N. Kostomarov, Russian History)

CHOCHOD, LOUIS. 20th c. French historian. He accepted the truth of the various murders attributed to Jews from 1071 to 1670 in France, England and Germany. He quoted Monseigneur Konrad, bishop of Paderborn, to effect that: "To

repudiate these stories would be to erase from history thirty to forty clearly established facts described in detail. . . it is not proved that the Jewish community as a whole was associated with such practices... It is nonetheless appropriate to note that according to the Talmud, it is lawful to put heretics to death, and that Maimonides considers the commandment forbidding murder as concerning only Jews. It would therefore not apply to non-Jews". (Histoire de la magie)

CHOLEWA VON PAWLIKOWSKI, KONSTANTIN. 19th c. German scholar. Author of *Der Talmud in der Theorie und Praxis*, a study of the ritual murder question.

CHRISTEA, PATRIARCH. 20th c. Romanian prelate.

The Jews have caused an epidemic of corruption and social unrest. They monopolize the press, which, with foreign help, flays all the spiritual treasures of the Romanians. To defend ourselves is a national and patriotic duty - not anti-Semitism. Lack of measures to get rid of the plague would indicate that we are lazy cowards who let ourselves be carried alive to our graves. Why should we not get rid of these parasites who suck Romanian and Christian blood? it is logical and holy to react against them. (New York

Herald Tribune, August 17, 1937)

CHRISTIAN SCIENCE MONITOR. American newspaper. Commenting on the publication of The Protocols of the Learned Elders of Zion, an editorial said:

It is necessary to plunge into the thorny question as to whether the Jewish Peril, of today, is as much a delusion of its prophets as was the Yellow Peril in its day. What is important to dwell upon is the increasing evidence of the existence of a secret conspiracy, throughout the world, for the destruction of organized government and the letting loose

of evil... The human mind jeers at the theory of mental manipulation, yet prominent politicians, philosophers and soldiers are found, at critical moments, giving expression to views of an absolutely non-moral description, which are not in accordance with their behavior in ordinary life... It is here that the conspiracy of evil against humanity becomes recognizable." ("The Jewish Peril," June 19, 1920.)

CHURCH FATHERS, THEOLOGIANs AND SCHOLARs
REGARDED AS'ANTI-SEMITIC:

ALFONSO de VALLODILID. Batallas de Dios

ALONZO de SPINA. Fortitudo fidei

AMBROSE, Saint. De Tobia

AMO LON. Epistola seu liber contra Iudeos

ARISTON de PELLA. Altercatio contra Iason et Papiscus

AUGUSTINE, Saint. Oratio adversus Iudeos; Narration on the Psalms

BEDE, Venerable. Ecclesiastical histories

BERNARD of CLAIRVAUX, Saint. Sermons on the Second Crusade

CEDRENIUS. Disputatio contra Iudeos

COMMODIAN. Instructiones adversus gentes deus

CREPIN, GILBERT. Disputatio Iudei cum Christiano de fide Christiana

CYPRIANUS CARTHAGENSIS. De Catholicae ecclesiae unitate

CYRIL, Saint. Wrote an anti-Jewish study that is now lost (S. Baron, The Russian Jew).

DAGOBARD. De Insolentia Iudeorum

EUSEBIUS. Demonstratio evangelica; Preparatio evangelica

EVAGRIUS. Altercation of Simon and Theophilus

FRANCISCO de TORREJONCILLO. Continencia contra Judios

GREGORY of NYSSA. Testimonium adversus Iudeos ex testere
Testamento

ISIDORO de SEVILLE. De Fide Catholica ex votere et novo Testamento
 JEROME, Saint. Epistolae
 JEROME de SANTA FE. Hebreomastyx
 JOHN CHRYSOSTOM, Saint, (made numerous references to Jews as
 "devil worshippers" in his orations and writings.)
 JUSTIN MARTYR, Saint. Dialogue with Trypbon; Letter to Diognetus
 JUSTINIANUS. Novellae
 LACTANTIUS. Divinae institutiones
 SIMONE MAIOL. Dierum canicularium
 NICOLAS de LYRA. Postilla; De Messia
 PAULO de SANTA MARIA. Examination of the Holy Writ
 PAULO de la CABALLERIA. Tractatus zelus Cbristi contra Iudaeos,
 Saracenos et infideles
 PIERRE de BLOIS. Liber contra perfidia Iudaeorum
 PIERRE de CLUNY. Tractatus adversus Iudaeorum inveteratam duritiam
 PFEFFERKORN. Hostis Iudaeorum
 THEOPHANUS. Contra Iudaeos
 CHURCHILL, WINSTON. 20th c. British politician. In 1920, he wrote a
 long newspaper article on the recent Bolshevik seizure of Russia. After
 praising what he called the "national Jews" of Russia, he said:
 In violent opposition to all this sphere of Jewish effort rise the schemes of
 the International Jews. The adherents of this sinister confederacy are mostly
 men reared up among the unhappy populations of countries where Jews are
 persecuted on account of their race. Most, if not all, of them have forsaken
 the faith of their forefathers, and divorced from their minds all spiritual hopes
 of the next world. This movement among the Jews is not new. From the days
 of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia),
 Bela Kun (Hungary), Rosa Luxemburg (Germany), and Emma Goldman
 (United States), this worldwide conspiracy for the overthrow of civilisation
 and for the reconstitution of society on the basis of arrested development, of
 envious malevolence, and impossible equality, has been steadily growing. It
 played, as a modern writer, Mrs. Webster has ably shown, a definitely
 recognisable part in the tragedy of the French Revolution. It has been the
 mainspring of every subversive movement during the Nineteenth
 Century; and now at last this band of extraordinary personalities from the
 underworlds of the great cities of Europe and America have gripped the
 Russian people by the hair of their heads and have become practically the

undisputed masters of that enormous empire.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenine, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders... In the Soviet institutions the predominance of Jews is even more astounding. And the prominent if not the principal part in the system of terrorism applied by the extraordinary Commissions for combating Counter Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing. ("Zionism Versus Bolshevism: A Struggle for the Soul of the Jewish People." Illustrated Sunday Herald, London, February 8, 1920).

The role of the "worldwide conspiracy" mentioned by Churchill finds interesting corroboration in the writings of his Jewish predecessor as English prime minister, BENJAMIN DISRAELI (see especially The Life of Lord George Bentinck and Coningsby). Lenin is now believed to have had Jewish ancestry, on his mother's side: see Stefan

Possony, Lenin, the Compulsive Revolutionary, and the articles in Dissent magazine for April 1971. The Mrs. Webster referred to is NESTA H. WEBSTER, still a preeminent authority on European subversive societies and conspiracies.

GIBBER, COLLEY. 18th c. English dramatist. "Ev'n Jews no bounds of luxury refrain, / But boil their Christian hams in pure champaign." *Me Refusal*, epilogue)

CICERO (Marcus Tullius Cicero). First c. B.C. Roman statesman, writer.

Softly! Softly! I want none but the judges to hear me. The Jews have already gotten me into a fine mess, as they have many another gentleman. I have no desire to furnish further grist for their mills. (Oration in Defense of Flaccus)

Those who contend that 'anti-Semitism' - whatever that may be - is a sort of psychosis of the modern era, are not considering the fact that there was opposition to the Jews in at least four other major historical epochs: the Chaldean-Babylonian, the Egyptian, the Greco-Roman and the Islamic. Cicero was serving as defense counsel at the trial of one Flaccus, a Roman official who interfered with Jewish gold shipments to their international headquarters (then, as now) in Jerusalem. Cicero himself certainly was not a nobody, and for one of his stature to have to "speak softly" shows that he was in the presence of a dangerously powerful sphere of influence. In which case, one wonders who were the real persecutors.

CLAUDIUS. First century A.D. Roman emperor. In trying to deal with political turbulence and anti-Roman subversion at Alexandria, he forbade officials there "to introduce or invite Jews who sail down to Alexandria from Syria or Egypt, thus compelling me to conceive the greatest suspicion; otherwise I

will by all means take vengeance on them as fomenting a general plague on the whole world." (Epistolae)

CLAUS, FRITZ. 19th c. German writer. *Der Wucherer* (The Usurer) depicts the peasant as the foundation of national life, while the Jew comes down from Berlin to trick and rob him.

CLEOMEDES. Second century Greek Astronomer. He took note of the Yiddish-like "corrupted Greek" used by Jews of the day, saying that it came "from the very midst of the synagogue or from the beggar-folk that throng around it... It is a Jewish jargon, of a monstrous alloy, immeasurably inferior to anything that creeps upon the earth." (T. Reinach, *Textes...*)

CLOPIN. 13th c. French Jongleur. He wrote and performed the popular *Desputaison de la Sainte Eglise et de la synagogue*, which told the story of a public dispute on the contents of the Talmud in Paris that ended in the public burning of the book in 1240. Clopin portrayed organized Jewry not only as murderers and poisoners of the body, but as poisoners of the mind.

COBBETT, WILLIAM. 19th c. English journalist, reformer.

[The Reformation] changed England from being the happiest country, perhaps, that the world had ever seen into a land the main body of whose people were poor and miserable, with Jews and paper-money makers the real owners of a large part of it...

With the foundation of the Bank of England in 1694, there arose loans, funds, banks, bankers, bank notes, and a national debt; things that England

had never heard or dreamed of before this war [with France] 'for preserving the Protestant religion by law established'; things without which she had a long and glorious career of many centuries [i.e., while the

Jews were expelled] and had been the greatest and happiest country in the world... Seeing that to lend money at interest, that is to say, for gain. . . was contrary and still is contrary to the principles of the Catholic Church... The Jews did it, but then Jews were regarded as a sort of monsters, who professed to be the lineal descendants and to hold the opinions of those who had murdered the Son of God and the Saviour of men. They were not permitted to practice their blasphemies openly. In degraded wretches like these, usury was tolerated just for the same cause that incest is tolerated amongst dogs. .

The people looked back with aching hearts to former happy days, and the nobility and gentry began to perceive with shame and fear that already their estates were beginning to pass quietly from them (as Swift had told them they would) into the hands of the Jews, Quakers, and other moneychangers created by the 'no-popery' war. But it was now too late to look back. (The Protestant Reformation)

Suppose it was proposed to us to admit a race of cannibals to these powers, should we have a right to do it?

Jew has always been synonymous with sharper, cheat rogue.

This has been the case with no other race of mankind. (Reply to the House of Commons Bill for the Emancipation of the Jews. 1833. The Cobbett MSS.)

An incredibly prolific journalist and populist agitator, Cobbett relentlessly attacked financial and political crooks -Jewish and 'Goy' - of England and America, and even spent time in English dungeons for his pains. He was the first publicist of consequence to expose the legalized thievery of the Bank of England (still going on - as in every other country with a so-called central bank). He pointed out the heavy Jewish role in that institution in his Paper Against

Gold. He was also a pioneer conservationist and the first journalist to take up what is now called the ecological issue. See generally his periodicals, Cobbett's Political Register, The Rush Light, and Porcupine's Gazette. Cottage Economy is still a classic of return-to-nature literature.

COLERIDGE, SAMUEL T. 19th c. British poet.

The two images farthest removed from each other which can be comprehended under one term, are, I think, Isaiah "Hear, O heavens, and give

ear, O earth!" - and Levi of Holywell Street - "Old clothes!" - both of them Jews, you'll observe. (Table Talk, August 14, 1833)

COLL, PETER. 20th c. German novelist. This popular and prolific writer of detective stories often used plots centering on the Jewish world conspiracy. *Die Menschenfracht der 'AnoWati'* (The Human Cargo of the Ano-Wati) showed Jews without sense of beauty or morality. Some were caught in the end, but the conspiracy went on.

COLLINS, ANTHONY. 18th c. English religious writer. Although not well-known today, Collins was influential in his own time. Arguing the deist idea forcefully in correspondence and published exchanges with such figures as Bentley, Locke and JONATHAN SWIFT. He was widely admired for his benevolent and congenial personality, John Locke saying of him that he had "as much love of truth for truth's sake as I ever met with in anybody." Collins was less pleasant with the Jews, however:

Josephus was a great free-thinker. I wish he had chosen a better subject to write on than those ignorant, barbarous, ridiculous scoundrels, the Jews, whom God (if we may believe the priests) thought fit to choose for his own people. (A Discourse of Free-thinking)

COLQUHOUN, PATRICK. 18th c. English investigative journalist. *Treatise on the Police of the Metropolis* gives a shocking picture of Jewish involvement in professional criminality in London. See also JOHN BURGOYNE, ROBERT DABORNE, HENRY FIELDING, FREDERICK MARRYAT and ROBERT SOUTHHEY for other views of this aspect of the Jewish problem.

COMMUNITY OF STRASBOURG, FRANCE. In an address to the Assembly in 1790, the city's revolutionary leaders opposed citizenship for Jews, because:

Everyone knew the inherent bad character of the Jews and no one doubted they were foreigners... Let the 'enlighteners' stop defaming the Gentiles by blaming them for what is wrong with the Jews. Their conduct is their own fault. Perhaps the Jews might eventually give up every aspect of their separation and all the characteristics of their nature. Let us sit and wait until that happens; we might then judge them to be worthy of equality. *Tres humble adresse qui presente la commune de la ville de Strasbourg*)

CONSTANTINE. Third-Fourth c. Roman emperor. Said: "The Jews are a nefarious and perverse sect." His first law code referred to synagogues with a Roman slang word meaning 'brothel.' His Edict of Toleration of 313

attempted to deal charitably with the sect. Two years later, however, he rigorously moved against Jewish intermarriage with Christians.

COPIN-ALBANCELLI, PAUL. 19th-20th c. French journalist. One of the writers who continued the work of DRUMONT in France. (La Drame ma9onnique)

CORELLI, MARIE. 19th-20th c. Italian writer. The play Temporal Power depicts the Jew, David Jost, who runs the most powerful newspaper in the kingdom and uses its

political influence for completely selfish interests.

CORY ATE, THOMAS. 17th c. British social critic. Wrote: To look like a Jew (whereby is meant sometimes a weatherbeaten, warp-faced fellow, sometimes a phrenetic and lunatic person, sometimes one discontented. (Coryate's Crudities)

COSTON, HENRY, 20th c. French investigative writer. He is the main survivor of the once-considerable anti-Masonic, anti-plutocrat, anti-Zionist movement in modern France. The others were mainly executed by the Communists immediately after World War II - who, for some reason however, never harmed a hair or disturbed a sou of such supposedly horrid capitalists as Rothschild, whose headquarters is in Paris. Coston has published a large number of books, generally of a documentary nature, and presently edits Journal de la Politique Frangaise.

COWLEY, ABRAHAM. 17th c. British poet. He opposed readmission of the Jews to England by Cromwell, the Jewish-financed dictator, because of what he regarded as their undesirable traits. (Discourse on Cromwell)

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General Commentary

DABORNE, ROBERT. 17th c. British dramatist. Benwash, a Jew, is a receiver of stolen property, and an all-around blackguard in *A Christian Tum'd Turk*.

DAHL, VLADIMIR. 19th-20th c. Russian scholar. A respected linguist and poet, Dahl joined his countrymen, ROZANOV and LYUTOSTANSKY in studying the question of whether Jews kill Gentile children for their blood. In his book, *Report on Ritual Murder*, he concluded that some sects of them do so. His poem, *Cossack From Lugansk*, is regarded by some commentators as anti-Jewish.

DAHN, FELIX. 19th c. German novelist. With GUSTAVE FREYTAG's *Debt and Credit*, Dahn's *Ein Kampf um Rom* (Fight for Rome) was one of the most popular German novels of the century. Its theme was the Gothic conquest of Italy in the early Middle Ages, and the eventual defeat of the Goths, an

honest and courageous people. Jochem, the Jew, betrays an otherwise impregnable stronghold to the forces of the Byzantine east by leading the invaders in through the sewer system. He is puny and cowardly, with a face, according to Dahn, "bearing all the calculating cunning of his race." Dahn's implied hero is the Germanic people; his villains the

Jews who seem bent upon destroying them.

DANA, RICHARD HENRY, JR. 19th c. American politician, writer. The son of the author of the influential *Two Years Before the Mast*, Dana denounced a Massachusetts usury law as one that would benefit "only the Jews emerging from their alleys." (Speech before Massachusetts Legislature in 1868. S. Shapiro, Richard Henry Dana Jr.)

DAUDET, ALPHONSE. 19th c. French playwright. *Les Rois en Exil* (Kings in Exile) portrays a ruthless Jewess who endeavors to cash in on an exiled king, who has a crush on her, by tricking him into renouncing his crown for a large sum of money which she aims to make off with.

DAUDET, LEON. 19th c. French writer. He was the son of ALPHONSE DAUDET and a protégé of EDOUARD DRUMONT. A major anti-Jewish work was *Au Temps de Judas*, 1880-1908. He directed Drumont's *Action Française* after the latter's death.

DAVIS, RICHARD HARDING. 20th c. American journalist. *Peace Manoeuvres*, a play, examines Ikey Schwab, one of two gangster gunmen, "a

small, rat-like Hebrew, cynical, doubting, who carries a constant 'grouch.'

DEFOE, DANIEL. 17th-18th c. British writer.

As soon as the Jew saw the jewels, he falls a jabbering, in Dutch or in Portuguese, to the merchant; and I could presently perceive that they were in some great surprise, both of them; the Jew held up his hands, looked at me with some horror, then talked Dutch again, and put himself into a thousand shapes, twisting his body, and wringing up his face this way and that way in his discourse; stamping his feet and throwing abroad his hands, as if he was not in a rage only.

but in a mere fury. Then he would turn and give a look at me like the devil. (Roxana, or The Fortunate Mistress)

Roxana, a high-society harlot, moves among a repulsive set of underworld characters. In this passage, she has just brought some gems to pawn to a Jew whom Defoe portrays as a perjurer, extortionist and murderer, who is at the same time a buffoon. Robinson Crusoe; The Memoirs of Captain George Carleton; and The Life and Adventures of Mrs. Charles Davis also depict numerous examples of Jewish greed and trickiness, the latter novel claiming that Jewish agents habitually followed armies to purchase pillage (in this connection, see ULYSSES S. GRANT). Defoe was a skilled investigative reporter and digger-up of suppressed facts, in the journal Mercurius Politicus for January 1717, he reviewed the case of the Jew, Francis Francia, charged with high treason for his role in abetting the Jacobite rebellion. In Mist's Journal, April 1, 1721, Defoe exposes Jews involved in the notorious South Sea Syndicate, one of the most spectacular collections of swindlers of all time. ALEXANDER POPE also suggests a Jewish hand in this affair in his Strange But True Relation...

DEGAS, EDGAR. 19th c. French artist. According to one Jewish researcher, "Degas was a wild antisemite. He read Drumont's Libre Parole with great satisfaction every day, and he was an active anti-Dreyfusard" (R. Byrnes, "Jean-Louis Forain. .").

.DEKKER, THOMAS. 16th c. English dramatist. Newes From Hell depicts a Jewish money-lender who cannot refrain from usury even after death. The Honest Whore contains Jewish references too obscene to be quoted in these pages, as do other Dekker plays.

DESMOULINS, CAMILLE. 18th c. French revolutionary. The leader of the storming of the Bastille, he offended Jews

by scoffing at the proposal to make citizens of the Jews when he jeered

that circumcision would then soon become a precondition for Gentiles to be citizens. (L. Kahn, *Les Juifs de Paris pendant la Revolution*)

DICKENS, CHARLES. 19th c. British writer. His novel, *Oliver Twist*, with its atrocious master criminal Fagin, is regarded by the Jews as a major work of 'anti-Semitism.' Dickens seems to have tried to make amends in a later work. *Our Mutual Friend*, but the effort was a failure and its benign Jewish 'hero,' Riah, is unconvincing. Dickens in later years is believed to have ruined his health by giving intense public recitations of passages on Fagin from his earlier novel. He threw himself into the part and drew great public and critical acclaim for his portrayal of this evil product of his pen.

DIDEROT, DENIS. 18th c. French scholar. His famous *Encyclopedic*, the bible of the pre-revolutionary French 'enlightenment,' has often been complained of by Jewish writers as 'anti-Semitic' Some of Diderot's other writings are likewise unfriendly:

And you, angry and brutish people, vile and vulgar men, slaves worthy of the yoke [Talmudism] which you bear... Go, take back your books and remove yourselves from me. (*La Moisade*)

[The Talmud] taught the Jews to steal the goods of Christians, to regard them as savage beasts, to push them over a precipice. . . to kill them with impunity and to utter every morning the most horrible imprecations against them. (*Juifs*)

DINGELSTEDT, FRANZ VON. 19th c. German poet.

Gone are the days of bitter tribulation; / Changed are the times which now we see emerge. / The cunning Jew, amid our lamentation, / From our unskilful hands doth wrest the scourge.

He crowds the farmer hard with scheming knavish, / The trader from the mart he elbows well; / And half with gold and half with mocking slavish, / Buys from the spirit of the age his spell.

Where ere you turn, the thrusting Jew will meet you-/ The Chosen of the Lord in every view. / Lock him in the ghetto, I entreat you, / Lest in some ghetto he lock you!

DINTER, ARTHUR. 19th-20th c. German novelist. The novel *Die Siinde wider das Blut* (Sin Against the Blood) deals with Jew-Aryan intermarriage, contending that, however little Jewish blood is infused into a marriage, the children will always turn out Jewish. The mother, who has had relations with a Jew, commits suicide on seeing her baby, which looks "typically Jewish," even in the cradle.

DIO CASSIUS. Second century Roman historian. Describing the savage Jewish uprising against the Roman empire that has been acknowledged as the turning point downward in the course of that great state-form:

The Jews were destroying both Greeks and Romans. They ate the flesh of their victims, made belts for themselves out of their entrails, and daubed themselves with their blood... In all, 220,000 men perished in Gyrene and 240,000 in Gyprus, and for this reason no Jew may set foot in Gyprus today. (Roman History)

DIODORUS SIGULUS. First c. Greek historian. Observed that Jews treated other people as enemies and inferiors.

DIOGENES LAERTIUS. Third c. Greek philosopher. He believed that the Jews were descended from an ancient race of evil magicians.

DOMITIAN. First c. Roman emperor. Strenuously opposed Jewish influence in his government. Probably assassinated.

DONNAY, MAURICE. 19th c. French dramatist. Back From Jerusalem is a brilliant comedy that is still popular in France. It shows the evils ensuing from mixed marriage. Aubier, a liberal Frenchman, marries a Jewish adulteress, Judith. He eventually sees his error and declaims that Jews are the enemies of the Aryan race and poisoners of its soul.

DONNE, JOHN. 17th c. British poet.

But these do mee no harme, nor they which use/ To out-swive Dildoes, and out-usure Jews... (Satyre II)

DONNELLY, IGNATIUS. 19th c. American politician, writer. His futurist novel, Caesar's Column, made many striking predictions on the rise of Jewish financial power and Zionist imperialism in the 20th century. It was a story of how "the nomadic children of Abraham. . . fought and schemed their way, through infinite pains of persecution... to a power higher

than the thrones of Europe." After fomenting a world uprising, the Russian-born leader of the conspiracy absconds to Palestine with countless millions in stolen public funds, "intending to re-establish the glories of Solomon and revive the ancient splendors of the Jewish race, in the midst of the ruins of the world." But the Jews cannot control the political conflagration they have started for their own ends, and everything explodes into a typhoon of destruction that consumes what remains of civilization. Donnelly was interested in cosmic disasters and great natural calamities, and his books on Atlantis and Ragnarok have been freely mined by such popularizers as

Immanuel Velikovsky.

DOSTOYEVSKY, FYODOR. 19th c. Russian novelist.

Now Jews are becoming landowners - and everywhere people write and shout that Jews are draining the soil of Russia; that a Jew, after having invested a certain amount of capital in the purchase of an estate, in order to retrieve the capital plus interest, promptly exhausts all productive forces of the purchased land. Yet try to say something about this and people will immediately start vociferating about the violation of the principle of economic freedom and civil equality. But what kind of equality is this if we have here an obvious and Talmudic state within the state, above all and in the first place? If this is not only the exhausting of the soil but also the future exhaustion of our peasant, who having been liberated from the landowners, unquestionably and very soon will be driven - as a commune in corpore - into a much worse slavery of far more pernicious land owners - those same landowners who have already drained the sap out of the peasant in West Russia; those who are now not only purchasing estates and peasants, but have begun to buy liberal opinion, and who continue to do so quite successfully. Why do we have these things? ("My Paradox")

The questioning man stands perplexed: Where is truth? Is it possible that the world is still so far from it? When will an end be put to strife? Will men ever get together? What stands in their way? Will truth ever be so strong as to subdue the depravity, cynicism and egoism of man? Where are the truths which have been evolved and acquired with so much pain? Where is humaneness? Indeed, are these truths at all? Aren't they mere exercises for lofty' sentiments, or for schoolboys to keep them under control, whereas the moment it comes to real business - practical business - everything seems to be tossed aside, and to the devil with all ideals!

Ideals are humbug, poesy, verses! And it is true that once more the Jew has enthroned himself everywhere. Why, not

only has he 'enthroned himself,' but he never ceased to reign! ("The Very Last Word of Civilization")

They already dominate all international politics, and what will follow - the Jews themselves know full well: their kingdom is coming, their complete empire. ("Status in Statu ") From his Diary of a Writer. Dostoyevsky made a life-long study of the spiritual devastation wrought in the naive, agrarian Russian Slavic peoples by the ferment of 'democratic' ideas from the West. He believed that the chief culprit in spreading this political radicalism was the

Rothschild-financed Jew, Alexander Herzen (alias Hertz). Literary scholars today are in the habit of presenting Dostoyevsky's distraught, sordid writings as if they were evidence against the constantly-disparaged pre-Bolshevik order in Russia. The inconvenient facts that they choose to ignore are that the writer was as opposed to squalid capitalism as to pseudo-liberalism, and that he remained a staunch defender of the tsarist system. His major novels are presented against backdrops of villainy that the author identified as Jewish; such as the evil father in *Brothers Karamazov*, who had been corrupted in South Russia "among a lot of low Jews, Jewesses and Jewkins," and the aged moneylender and the fantastic, all-inheriting Jew in the Greek helmet, of *Crime and Punishment*.

DRAMAS, MEDIEVAL RELIGIOUS.

The Chaumont Christmas Play. France. It introduces Jews as devil's agents.

The Frankfurt Passion Play. Germany. Strongly anti-Jewish.

Le Mystere de la Passion. France. Diabolical depictions of Jews.

The Play of the Sacrament. Pan-European. Discusses Jewish ritual murder of Christian children and desecration of church hosts.

The Theophilus Legend. Pan-European. Shows Jews as evil geniuses.

-And numerous others, of which these are a representative selection.

DREISER, THEODORE. 20th c. American writer.

New York to me is a scream - a Kyke's dream of a ghetto. The Lost Tribe has taken the island. (Letter to H. L. MENCKEN, November 5, 1922)

Liberalism, in the case of the Jew, means internationalism. If you listen to Jews discuss Jews, you will find they are money-minded, very sharp in practice. The Jews lack the fine integrity which at least is endorsed, and to a certain degree followed, by lawyers of other nationalities. The Jew has been in Germany for all of a thousand years, and he is still a Jew. He has been in America for all of 200 years, and he has not faded into a pure American by any means - and he will not. (Letter to Hutchins Hapgood, *The Nation* magazine, April 17, 1935)

An early Dreiser work. *The Hand of the Potter*, describes the sex-slaying of a little girl by a young Jew. A Shy lock-like Jewish landlord is shown trying to collect rent from the grief-stricken father when the girl's body is discovered in the Jew's house. Dreiser's private correspondence is peppered with the word "kyke" (his spelling). After the rise of National Socialism in Germany, he was encouraged to call for public debate on the Jewish question,

and as part of this, the magazine he edited published an anti-Jewish "Symposium" (American Spectator, September, 1933). Dreiser was under heavy pressure to disavow his anti-Jewish sentiments, and

Jewish apologists usually claim that he did, although it is often overlooked that the supposed conversion occurred when the then-elderly and ailing author had become ensnared with the Communist Party.

DRYDEN, JOHN. 17th c. English poet. The play, *Love Triumphant*, treats of Sancho, a conceited fool and apostate Jew.

DRUMONT, EDOUARD. 19th c. French publicist. The founder, in terms of being the first to capture a national audience, of the modern French movement opposing what he regarded as Jewish-Masonic domination. A gifted journalist, Drumont began his career with a hard-hitting book. *La France Juive* (Jewish France), that became an overnight sensation. One of its major themes is that the Aryan race alone has "the notion of justice, the sentiment of good, the idea of liberty." Drumont always highlighted this concept of the "Idealistic, chivalric. Christian Aryan versus the materialistic, sordid, corrupt, Talmudic Jew." Later, as his experience and political thought deepened, Drumont realized that monarchism was defunct and that what was needed was a socialist "revision of the revolution." His ideas were greatly influenced by his close friends, the anti-Jewish socialists Auguste Chirac and Benoit Malon. When he wrote, toward the end of his life, that he was "dropping the Jews to attack the bourgeois world," and when he published *La fin d'un monde*, flailing the corruption of partisan politics and calling for "Aryan socialism," Drumont emerged as a clear forerunner of Hitler's National Socialism.

DUCHENE, M. 19th c. French writer. An anti-Jewish socialist, his influential book *Etudes sur la féodalité financière* was one of the first to make the always-intriguing point that history has turned full circle, and that there is today a new feudalism - that of the several baronies of high finance. The vassals might be said to be the "wage and

interest slaves" who are kept chained in the mill by specious propaganda to the effect that they are 'free' and living in the best of all possible worlds, and by being herded to vote in meaningless elections. The new nobility, Duchene suggested, is the small sector of powerful Jewish families and their Gentile millionaire henchmen.

DIJHRING, EUGEN. 19th c. German political writer. In his influential *Die Judenfrage als Racen-, Sitten- und Kulturfrage*, he was one of the first to

study Jews as a race whose behavior is hereditary. KARL MARX, among others, was highly agitated by Diihring's ideas and spent a great deal of time trying to discredit him.

DU MAURIER, GEORGE. 19th c. French-British novehist. Svengali, the memorable hypnotist in his Trilby, is a mysterious Jew from Eastern Europe who is painted in the melodramatic tones of a Melmoth or a Dr. Frankenstein.

DURRELL, LAWRENCE. 20th c. British writer. Justine, a part of the Alexandria Quartet, takes its name from the unattractive and grasping Jewess who is its major character.

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[EgA DE QUEIROS, JOSE 19th c. Portuguese novelist.](#)

Almost all the great banking houses of Germany, almost all the great newspapers are in Semitic hands. Thus the Jews are unattackable. Not only have they expelled the true German from the liberal professions, humiliated him with their flashy opulence and made him captive with their money, but - supreme injury! - through their publications, they ordain what he should do, what he should think, how he is to be governed and with whom he is to go to war.

The pomp and pagentry of these parvenue Solomons offends against contemporary taste, which is subdued. They always bawl loudly, as if in a conquered land; in a restaurant of London or Berlin, nothing is more intolerable than a yammering Semite. They are covered with jewels, all the

fittings of their carriages are of gold, and they love gross and tawdry luxury. How exasperating!

This Jewish world preserves its separateness, compact, inaccessible, impenetrable. It invades the German society it seeks to outshine and dominate, but no German can put as much as the point of his shoe into Jewish society. They marry only among themselves and dole out to their own the kingly charities to which they contribute millions, but they begrudge even a crust to a hungry German...

The good German cannot tolerate this spectacle of the Jew engorging himself, enriching himself and sparkling so brightly. He has no choice but to load up his family and emigrate to America in search of bread. (Cartas de Inglaterra)

ECK, JOHANN. 16th c. German scholar. Some writers on 'anti-Semitism' have called Eck's *Ains Judenbuchlins verlegung* "one of the most vicious anti-Jewish diatribes" (Joshua Tractenberg). The author was a leading theologian.

ECKART, DIETRICH. 20th c. German dramatist. An early associate of ADOLF HITLER and, some believe, the one who made him aware of the Jewish question. In his *Bolshevism From Moses to Lenin*, he wrote:

The investigation of the Jew and his activities should have been the alpha and the omega of our historians. Instead, they investigate the bowel movements of the past.

ECKER, JACOBI. 19th c. German theologian. His *Der Judenspiegel im Lichte der Wahrheit* was a widely-read study of the Talmud, concentrating on the many anti-Gentile passages in that sinister "law" of the Jews.

EDWARD I. 13th c. king of England. After a ritual murder controversy, he expelled all Jews from his kingdom, to which they were not readmitted until the Jewish-financed dictator, Oliver Cromwell killed a later king and seized power.

THE EGYPTIAN PAPYRUS. This ancient document of unknown age contains a cautionary phrase: "Beware of the Jews!" (*Aegyptische Urkunden*)

EISENMENGER, JOHANN. 17th c. German writer. His *Entdecktes Judentum* was one of the early comprehensive studies of the Jewish question, and one of the first to depart from a strictly religious viewpoint.

ELIOT, GEORGE (Marian Evans). 19th c. British novelist

My Gentile nature kicks most resolutely against any assumption of

superiority in the Jews and is almost ready to echo Voltaire's vituperation. I bow to the supremacy of Hebrew poetry, but much of their early mythology and almost all of their history is utterly revolting... Everything specifically Jewish is of a low grade. (The George Eliot Letters)

On the basis of her novel, *Daniel Deronda*, Eliot is usually identified as a great champion of Jewry. The specific impetus for the above comment were pronouncements of Jewish superiority that were being made by British Prime Minister BENJAMIN DISRAELI in his autobiographical novels.

ELIOT, T. S. 20th c. American-British poet.

Burbank crossed a little bridge
Descending at a small hotel;
Princess Volupine arrived.
They were together and he fell.
Defunctive music under sea
Passed seaward with the passing bell
Slowly: the god Hercules
Had left him, that had loved him well.
The horses, under the axletree
Beat up the dawn from Istria
With even feet. Her shuttered barge
Burned on the water all day.
But this or such was Bleistein's way:
A saggy bending of the knees
And elbows, with the palms turned out,
Chicago Semite Viennese
A lusterless protrusive eye
Stares from the protozoic slime
At a perspective of Canaletto.
The smoky candle end of time
Declines. On the Rialto once.
The rats are underneath the piles.
The jew is underneath the lot.
Money in furs. The boatman smiles.
Princess Volupine extends
A meagre, blue-nailed, phthisic hand
To climb the waterstair. Lights, lights.
She entertains Sir Ferdinand

Klein. Who clipped the lion's wings
And flea'd his rump and pared his claws?
Thought Burbank, meditating on
Time's ruins, and the seven laws.
(Burbank With a Baedeker; Bleistein With a Cigar)
My house is a decayed house,
And the Jew squats on the window sill, the owner
Spawned in some estaminet of Antwerp,
Blistered in Brussels, patched and peeled in London.
(Gerontion)

Reasons of race and religion combine to make any number of
freethinking Jews undesirable. (After Strange Gods)

Like EZRA POUND, SCOTT FITZGERALD and other contemporaries,
Eliot expressed negative judgments on the Jewish role in Western culture
when he thought it apposite. Some of the greatest and most haunting
moments in his work are in these poems presenting the spiritual ruin of the
modern era, with the esoteric yet squalid Jew, as Eliot portrays him, never far
from sight. The poet clearly attributes the decay of Venice, and by extension,
the entire European world, to Jews like Bleistein and Klein. He stopped all
such comment after the late 1930s, as opposition to Hitler's regime began to
mount; but he never acceded to repeated demands by 'anti-Semitism' chasers
that he repudiate his earlier declarations.

ELLISON, JAMES. 19th c. American dramatist. The American Captive,
a widely-produced play, has a Jewish
character who befriends an American for money and cheats a princess out
of what is rightfully hers.

EMERSON, RALPH WALDO. 19th c. American philosopher, poet.
The sufferance which is the badge of the Jew has made him, in these
days, the ruler of the rulers of the earth. (Fate, an
essay)

There is no problem with 'context' here, nor for that matter with 'anti-
Semitism.' Emerson, whose views on the non-white races would qualify him
for vilification in today's world as a 'racist' or 'bigot,' actually admired the
Jewish race and its amazing perseverance through history. Only, he
recognized and recorded what he regarded as Jewish financial-political power
in the 19th century.

ERASMUS OF ERBACH. 16th c. German humanist. Addressing the

problem of exploitation of the peasants by Jewish moneylenders, he wrote:

What robbery and oppression of the poor there is by the Jews, so that they cannot suffer any longer! God have mercy on them. The Jewish usurers are fast-rooted even in the smallest villages, and if they lend five gulden they exact security of six times as much. They wring out interest on the interest, and yet again interest, until the poor wretch loses all he owns. (Schenck. Quoted by J. Janssen, op. cit. For a French view of the usury problem, see BOSSUET, FOISSAC, and REWBELL.)

EUPHRATES. First c. Roman scholar. He made a report to Emperor Vespasian saying that "The Jews have long been in revolt not only against Rome but against humanity." (Philostratus, The Life of Apollonius Tyanaeus)

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FARINACCI, ROBERTO. 20th c. Italian journalist. Under his editorship, Regime Fascista, the official Fascist Party daily newspaper, began to expose and denounce Jewish participation in the world Communist movement.

FAULKNER, WILLIAM. 20th c. American novelist. Some Jewish chroniclers of "them that hate me" have taken umbrage at the following:

At the other end of the table sat a man picking his teeth. His skull was capped closely by tightly curled black hair thinning upon a bald spot. He had a long, pale nose. He wore a tan palm beach suit; upon the table near him a smart leather briefcase and a straw hat with a rand-and-tan band, and he gazed lazily out of a window above the ranked heads, picking his teeth.

Horace stopped just within the door. It's a lawyer,' he said. 'A Jew lawyer from Memphis.' (Sanctuary)

The Sound and the Fury has an exchange between an 'anti-Semitic' farmer and a trader who seems to be lying about his Jewish origins.

FEDER, GOTTFRIED. 20th c. German political theorist. He was one of the founders of the National Socialist movement. Die Juden is a principal book.

FERDINAND I. 16th c. Holy Roman emperor. He expelled the Austrian Jews in 1541 as a "dangerous and evil people," who had allegedly committed espionage in favor of the Turks then invading Europe. (Acta Imperial)

FESSARD, G. 20th c. French theologian. He often referred in his works to the "negative mission" or "negative power" or "negative unity" of the Jews in their effect upon the world, adding: "Judaism to the very extent that it rejects Christ, cannot help but be the enemy of all that is specifically Christian, of all that is human." (Pax Nostra)

FETTMILCH, VINCENT. 17th c. German popular leader. He directed the Gentile citizens of Frankfurt in August of 1616 when they laid siege to the barricaded ghetto to recover what they declared was stolen property, illicit loan-shark agreements and similar immoral matter accumulated there. It was ironic, and perhaps symbolic, that along with the heaps of promissory notes and mortgages, the Torah scrolls - which forbid usury against other Jews, but allow it against "strangers" - were hurled unceremoniously onto the bonfire. No Jews were killed, and the entire community was expelled from the city. (A short while later, the city of Worms followed the example and ousted its Jews.) But, within two years Fettmilch had been executed and all the Jews marched back under escort of the imperial army, accompanied by a band of fifes and trumpets, and the whole parade led by a white-bearded rabbi in a coach with the imperial coat-of-arms. (See also THOMAS CARLYLE, JUSTUS JONAS.)

FEUERBACH, LUDWIG. 19th c. German philosopher.

The principle of the Jewish religion is egoism. The Jew is indifferent to everything which does not directly refer to his own well-being. Hebrew Egoism is immeasurably deep and powerful. The Jews received by the grace of Jehovah the

command to steal. (Was Wesen des Christenthums)

FICHTE, JOHANN GOTTLIEB. 18th-19th c. German philosopher.

The Jews must not be granted civil rights, unless one night one could cut

off all their heads and replace them by others in which there would not be a single Jewish idea... They are a malignant state within our states...

Through every country in Europe, a mighty, hostile state is extending itself, and is engaged in constant warfare with all the other states; its oppressive tyranny causes grievous suffering to the citizens of all the other countries, and it is called Jewdom. I do not believe that this fearful condition has come about because Jewdom forms a separate and exceedingly compact community, but because it is founded upon hatred of the whole human race...

You are all aware of this and cannot deny it, and utter words sweet as sugar about tolerance, the rights of men and civic duties, and the whole time you are inflicting injury on our chief rights as men. Does not the intelligible thought ever occur to you that the Jews who, apart from you, are citizens of a state which is more firmly founded and more powerful than all of yours, will, if you once give them citizenship in your own countries, thrust you the original citizens under their feet? (Urteile iiber die franzosische Revolution)

FIELDING, HENRY. 18th c. British jurist, novehist. He drew on his experience as magistrate of the Quarter Sessions courts, and as founder of the first British detective force, to implicate Jews as organizers of a vast and even international trade in stolen property:

Among the Jews who live in a certain place in the city, there have been, and perhaps still are, some notable dealers this

way, who, in an almost public manner, have carried on a trade for many years with Rotterdam, where they have their warehouses and factors, and whither they export their goods with prodigious profit, and as prodigious impunity. And all this appeared very plainly last year in the examination of one Cadosa, a Jew, in the presence of the late excellent Duke of Richmond, and many other noblemen and magistrates. (An Enquiry Into the Causes of the Late Increase of Robbers)

In The History of Joseph Andrews (book 2, chapter 16), Parson Adams remarks "that he was glad to find some Christians left in the kingdom, for that he almost began to suspect that he was sojourning in a country inhabited by Jews and Turks." On Jewish organized crime in England, see also JOHN BURGOYNE, PATRICK COLQUHOUN, DANIEL DEFOE, CHARLES DICKENS, FREDERICK MARRY AT and ROBERT SOUTHEY.

FIORENTINO, GIOVANNI. 14th c. Italian poet. His II Pecorone contains a brutal tale of a usurer and a pound of flesh that inspired Shakespeare's Shylock ("The First Novel, Fourth Day").

FISCHART, JOHANN. 16th c. German journaht. His Wunderzeitung stressed the Jews' alleged proclivity to black magic and other monstrous behavior.

FITZGERALD, F. SCOTT. 20th c. American noveht.

Down a tall busy street he read a dozen Jewish names on a line of stores; in the door of each stood a dark little man watching the passers from intent eyes - eyes gleaming with suspicion, with pride, with clarity, with cupidity, with comprehension. New York - he could not dissociate it from the slow, upward creep of this people - the little stores, growing, expanding, consolidating, moving, watched over with hawks' eyes and a bee's attention to detail - they

slathered out on all sides. It was impressive-in perspective it was tremendous. (The Beautiful and the Damned)

By 1928, Paris had grown suffocating. With each new shipment of Americans spewed up by the boom, the quality fell off, until toward the end there was something sinister about the crazy boatloads... I remember a fat Jewess inlaid with diamonds, who sat behind us at the Russian ballet and said as the curtain rose, 'That's luffly, they ought to baint a picture of it.' This was low comedy... There were citizens traveling in luxury in 1928 and 1929 who, in the distortion of their new condition, had the human value of Pekinese, bivalves, cretins, goats. (Tales of the Jazz Age)

Fitzgerald was known in his day as a writer who definitely disapproved of the Jewish impress upon the modern world. Yet somehow, in the years since his death, this has all been forgotten by the scholarly and critical apparatus, and generations of Americans have grown up thinking him only another enervated, post-world-war expatriate type. In the private Jewish press, Fitzgerald's finest novel. The Great Gatsby, has been denounced as reading "virtually like an anti-Semitic tract" (M. Hindus, Commentary, June 1947). And in fact the horrible figure of Meyer Wolfsheim, modeled on Arnold Rothstein, the racketeer who 'fixed' the baseball World Series of 1919, is portrayed by the author with no redeeming qualities whatsoever.

FLAMMARION, CAMILLE. 19th-20th c. French scientist, writer. His Omega: The Last Days of the World concerns a Jewish stockbroker who stays at his telephone speculating while the whole world is threatened with destruction. The author credited Jews with ability to profit financially from any contingency.

FLETCHER, JOHN (With FRANCIS BEAUMONT). 17th c. British

dramatists. Their *The Custom of the Country*, based

upon *Persiles y Sigismunda* by MIGUEL de CERVANTES, is an extremely licentious play that introduces us to the strange world of the Jew, Zabulon, a panderer of slaves for sexual purposes. In the finale, he walks in procession downstage, holding hands with the 'madam' of a male brothel, and spouting obscenities at everything imaginable. Jewish caricatures also occur in *The Double Marriage*, *The Scornful Lady* and *The Woman Pleas'd*.

FOISSAC (Jean Baptiste Aubert-Dubayet). 18th c. French army officer and revolutionary politician. He wrote a powerful and widely circulated pamphlet against Jewish usurers of the Metz area (see also BOSSUET and REWBELL). He quoted VOLTAIRE extensively against Jewish character, and pointed out that every young army officer was surrounded by Jewish loan-sharks trying to corrupt him with debt. (*Le cri du citoyen contre les Juifs de Metz*)

FORAIN, JEAN-LOUIS. 19th c. French artist. One of the world's great etchers, his cartoons and caricatures appeared frequently in the anti-Jewish publications of EDOUARD DRUMONT. At least one Jewish writer has commented that if Forain had paid less attention to the Jews, he would be ranked today as an artist on a level with Daumier or Dore, instead of being utterly ignored by the art establishment. (R. Byrnes, "Jean-Louis Forain. . .")

FORD, HENRY. 20th c. American industrialist.

There had been observed in this country certain streams of influence which were causing a marked deterioration in our literature, amusements and social conduct; business was departing from its old-time soundness; a general letting down of standards was felt everywhere. It was not the robust coarseness of the white man, the rude indelicacy, say, of Shakespeare's characters, but a nasty Orientalism which had

insidiously affected every channel of expression - and to such an extent that it was time to challenge it. The fact that these influences are all traceable to one racial source is a fact to be reckoned with... Our work does not pretend to say the last word on the Jew in America. It says only the word which describes his present impress on this country. When that impress is changed, the report can be changed... Our opposition is only to ideas, false ideas, which are sapping the moral stamina of the people. (*My Life and Work*)

Get hold of fifty of the wealthiest Jewish financiers, the men who are interested in making wars for their own profit. Control them, and you will put an end to it all. (*Cleveland News*, September 20, 1923)

FORRESTAL, JAMES. 20th c. American financier, statesman. His Diaries draws upon long experience in Wall Street and in Washington, and implicates Jews in starting the Second World War. He was probably assassinated.

FORSTER, E. M. 20th c. British novelist. Remarked that Jews in ancient Egypt "speculated in theology and grain," echoing MARK TWAIN's comments upon Joseph. (Pharos and Pharillon)

FOURIER, CHARLES. 18th-19th c. French socialist.

Lies and nothing but lies [is all one can expect from Jews] ... The Jews, by virtue of their dedication to trade, are the spies of all nations, and if need be, informers and hangmen, as one may see in Turkey today, where they denounce at so much per head, outcasts in hiding, and commit a thousand other infamous deeds. *Theorie de l'unité universelle*)

I have heard a Jew, who had several millions and who was a person of importance in his town, say to me and to others in Lyons time and time again, 'Sir, if I don't cheat, it's only

because I can't... The Jew is, so to speak, a traitor by definition. Bonaparte was (or at least pretended to be) passionately fond of the Jews, because he wanted to flatter the traders and speculators, in return, the Jews betrayed him in Poland, and he ordered the dissolution of their Sanhedrin... As they behaved toward Napoleon, so will they behave toward all civilized states that will welcome them...

[The Jewish religion] furthers vices such as the encouragement of deceit. It is obvious that it gives its adherents a dangerously immoral character. . . Leave the Jews in France for a century and they will organize their sect in each town; they will co-operate only among themselves. They will become in France what they are in Poland and will eventually snatch commercial vocations from citizens who have thus far carried them on smoothly without the Jews. That is what is happening in Germany, where honest burghers have to give up their businesses because they cannot survive the organized competition of the Jews. (*Publication des manuscrits*)

Ah! Has there ever been a nation more despicable than the Hebrews, who have achieved nothing in art and science, and who are distinguished only by a record of crime and brutality which at every page of their loathsome annals makes you sick! (*Theorie des quatre mouvements*)

It is extremely odd, now in this day when 'socialism' is virtually a Jewish private preserve, that all of the great pioneers in the revolt against predacious

capitalism were anti-Jewish. From FICHTE through Blanqui, Fourier, LEROUX and PROUDHON to BAKUNYIN, the Jew was always seen as the oppressor and exploiter par excellence. Possibly the rise of Marx (who privately was as anti-Jewish as any, but kept it out of his major works) had something to do with the final Jewish co-optation of the field. The Fourierists had perhaps the strongest 'anti-Semitic' tendency in the early

days: their journal, *La Renovation*, reads more strongly than anything ADOLF HITLER is accused of saying. (See Also ADOLPHE ALHAIZA and ALPHONSE TOUSSANEL.)

FOX, JOHN. 16th c. British theologian. Commenting upon the accusation that Jews kill Christian children, he wrote:

In general it was their custom every year to snatch away a Christian boy from his parents and crucify him on Good Friday, in despite of our religion. (Acts and Monuments of the Church)

FRANCE, ANATOLE. 19th c. French novelist. The repugnant figure of the kabbalist, Masaiides, in the novel *La Rotisserie de la Reine Pedauque*, displeases Jewish literary arbiters. The character is supposed to be based on one of the members of the Jewish circle around Elijah Montalto, court physician to MARIE de MEDICIS and apparent ring-leader of a "Judaizing" and black magic agitation during her time.

FRANCO, FRANCISCO. 20th c. Spanish statesman. In his victory speech in Madrid, on May 19, 1939, he declared:

Let us be under no illusion. The Jewish spirit, which was responsible for the alliance of large-scale capital with Marxism and was the driving force behind so many anti-Spanish revolutionary agreements, will not be got rid of in a day.

FRANKLIN, BENJAMIN. 18th c. American statesman. Franklin had gone to Holland to dicker with the Jewish international banking firm of De Neufville on a loan to the United States. He was aghast when he learned that a certain modest collateral was expected in return: the entire thirteen states themselves, plus a stiff annual commission on all trade and internal exchange:

I think that keeping us out of the possession of fifty thousands of pounds sterling worth of goods for securing the payment of a demand for damages is not only dishonorable treatment but a monstrous injustice. It seems to me that it is principally with Johann Neufville of Amsterdam, Holland, that we have to do; and although I believe him to be as much a Jew as any in Jerusalem, I

did not expect that, with so many such constant professions of friendship for the U.S. with which he loads all his letters, he would attempt to enforce his demands by a proceeding so abominable. His proposition of terms on which he would borrow money for us stamped his character on my mind with an impression so deep that it is not yet effaced. (Letter from Passy, France, to President John Adams, November 26, 1781. Cited by A. Smythe, *The Writings of Benjamin Franklin*.)

Franklin's letter to Adams on December 14, 1791, observes that such traits date back to the swindling of Esau by Jacob and the Israelites' treatment of the Canaanites. John Bigelow (*Works of Benjamin Franklin*) reproduces Franklin's poem on Benedict Arnold. It is replete with references to Arnold's intimate association with such Jews as David Sholesbury Franks.

THE FRANKLIN PROPHECY

The controversial Franklin Prophecy, supposedly voiced by Benjamin Franklin at the Philadelphia Constitutional Convention of 1787, is one of the more astringent anti-Jewish utterances -though by no means harsher than some of the outbursts of MARTIN LUTHER or VOLTAIRE. Nevertheless, the Jewish leadership has been extremely concerned about it, and immediately after it was published in the 1930s, marshaled a star-studded panel of academicians to pronounce it a forgery (see the American Jewish Committee pamphlet, "Benjamin Franklin Vindicated").

The prophecy was supposed to have been recorded in "Chit Chat Around the Table During Intermissions," a section of the Diary of Charles Cotesworth Pinckney of South Carolina. Pinckney was present at the Convention, and although the proceedings were secret, took down excerpts of the outstanding speeches. At the present time, no copies of the diary are known to exist, and this negative evidence is the chief fact advanced in attempting to refute the 'Prophecy.'

However, Pinckney did refer to his diary in a letter to John Quincy Adams of December 30, 1818. And it is also possible that a single MS. volume, or even an entire small printed edition, could have been destroyed - particularly after the Civil War when occupying Northern troops practiced systematic looting and burning, joining the fray, some well-known historians - among them no less a figure than Charles Beard - have had the coolness to say that Franklin could not have made such a speech because he had never in his life expressed an 'anti-Semitic' thought. Beard seems to have missed the De Neufville and Arnold references, both of which would have to be 'anti-

Semitic,' by present usage of that meaningless term.

With this background, then, the Franklin Prophecy is presented in the hope that the reader will judge this too-damning indictment for himself. As with the enigmatic Protocols of the Learned Elders of Zion, denounced from Jewish headquarters as yet another 'forgery,' the real issue must be whether the Prophecy fits the actual facts as they have developed since 1787. Proof of any prophecy lies always in fulfillment.

I fully agree with General Washington, that we must protect this young nation from an insidious influence and impenetration. That menace, gentlemen, is the Jews.

In whatever country Jews have settled in any great number.

they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have sneered at and tried to undermine the Christian religion upon which that nation is founded, by objecting to its restrictions; have built up a state within the state; and when opposed have tried to strangle that country to death financially, as in the case of Spain and Portugal.

For over 1,700 years, the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world give it to them in fee simple, they would at once find some reason for not returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only among themselves. They must subsist on Christians and other peoples not of their race.

If you do not exclude them from these United States, in this Constitution, in less than 200 years they will have swarmed here in such great numbers that they will dominate and devour the land and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty.

If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude Jews for all time, your children will curse you in your graves.

Jews, gentlemen, are Asiatics, let them be born where they will or how many generations they are away from Asia, they will never be otherwise. Their ideas do not conform to an American's, and will not even though they live among us ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be

excluded by this Constitutional Convention.

THE FRENCH ACADEMY. The first five editions of the great Dictionnaire de l'Academie Fran9aise (1694 through 1822) define Juif as "a man who lends money at usurious interest, or sells at extraordinarily high prices: This is a Jew: he lends at fifteen per-cent. This merchant is a real Jew. it is applied, in familiar use, to all those who show great greed for money and eagerness to make it. . ."

FREYTAG, GUST AVE. 19th c. German writer, social critic. Soil und Haben (Debt and Credit) was one of the most widely read European novels of the century. It showed two young men going out into the world, one Gentile and the other Jewish. The gentile makes his way honestly, if laboriously. The Jew, Veitel Itzig, steals and swindles his way to quick fortune, but ends by drowning in a filthy ditch. A liberal idealist, Freytag leaned over backward to be objective, and even wrote extensively on how

Jews could be 'emancipated' - a position that is resented by Jews who deny that there is anything to be emancipated from. Yet, all Freytag novels equate Jewishness with unethical behavior, and show Jews as physically repulsive.

FRITSCH, THEODORE. 19th-20th c. German journahst. His once-popular Handbuch der Judenfrage (Handbook on the Jewish Question) attempted to catalog the alleged crimes of organized Jewry against the Christians. His Ratsel der Jiidischen Erfolges (Riddle of the Jews' Success) attempted a psychological analysis of the Jewish people, rather like that of the Jew OTTO WEININGER, only perhaps better informed. Fritsch was a leader of the anti-Jewish forces in Germany before the rise of ADOLF HITLER, with whom he actively collaborated.

FROISSART, JEAN. 14th c. French historian. His famous Chronicles - the source material for so many great poems and plays - are studded with complaints at reputed Jewish crimes.

and with regrets at their presence in Gentile lands. He vigorously accepted and propounded the ritual murder accusation against Jews.

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AntiZion

Compiled by William Grimstad

General Commentary

GARCIA DE TUY, ANTONIO, Bishop. 20th c. Spanish churchman. One of the signatories of the anti-Communist collective letter of the Spanish hierarchy of July 1, 1937, which declared in part:

It is evident that the present conflict is one of the most terrible wars waged by Antichrist, that is, by Judaism, against the Catholic Church and against Christ. And at this crisis in the history of the world, Jewry uses two formidable armies; one secret, namely that of Freemasonry; the other open and avowed, with hands dripping with blood, that of the Communists and all other associated bodies. Anarchists, Anarcho-Syndicalists, Socialists... (Revue Internationale des Societes secretes, July 15, 1937)

GARLAND, HAMLIN. 19th c. American novelist. Rose of Butcher's Coolly shows a rather innocuous Jewish salesman who is described as "not too much of a Jew," meaning apparently that in Garland's opinion he was not such a bad fellow.

DE GAULLE, CHARLES. 20th c. French politician. Addressing the Zionist imbroglio in the Mideast in a news conference of November 27, 1967, he observed:

The Jews remain what they have been at all times: an elite people, self-confident and domineering.

Unfortunately, soon after this outburst, De Gaulle lost out in a bid for reelection as president in a political crisis that came up suddenly. His successor, Georges Pompidou, had been former general manager of Banque Rothschild in Paris. De Gaulle once called his anti-German Resistance army of World War Two "a collection of Jews, Negroes and Communists" (Commentary Magazine, September 1969). When a high French official

returned from a visit to Israel and praised that country extravagantly, De Gaulle cut him off, saying: "So. Already a Jew!"

GAUTIER DE COINCY. 12th c. French minstrel, poet.

More bestial than naked beasts
Are all the Jews, without a doubt. . .
Many hate them, as do I,
And God hates them, as well I wist.
And everyone must hate them indeed
(Miracle de Saint Hyldefonse)
To Christian kids he looked full fair,
and played with them both front and rear.
Without the little Jew, they knew not what to do!
(Les Miracles de Notre Dame)
I am so bitterly opposed to them [the Jews]
That if I were king, not in one place
Would I allow any to remain.
(Ibid.)

While De Coincy was against Jewish offenses, he was unusual for his time in being equally hostile to the Christian establishment that, he believed, actively sheltered and collaborated with the Jewish exploiters: "Through the Jews, they ruin the world," he wrote. He depicted the simple folk as languishing in the toils of the Jewish usurers, while nobles and prelates fattened on their share of the take.

GEILER VON KAISERBERG, JOHANNES. 15th c. German philosopher. Wrote:

Are the Jews better than the Christians, that they would be unwilling to work with their hands? Are they not under the word of God: In the sweat of thy face shalt thou eat bread'? To practice usury is not work, but to flay others, while wallowing in idleness. (J. Janssen)

THE GEORGIA COLONY, IN AMERICA. On January 5, 1734, the trustees ordered that three Jews who had been sending correligionists into the colony without authorization "use their endeavors that the said Jews may be removed from the Colony of Georgia, as the best and only satisfaction that they can give to the Trustees for such an indignity offer'd to Gentlemen acting under His Majesty's Charter". (C. Jones, History of Savannah)

DE GHELDERODE, MICHEL. 20th c. Belgian dramatist. His play, Pantagleize, portrays a Communist revolutionary Jewess, Rachel

Silberschatz, who at one point rhapsodizes: "O race of Israel, your day is come! Persecuted people, you shalt command the nations and you shall persecute in your

turn." Some Jewish commentators have objected to this as indicating Jewish involvement in communism.

GHILLANY, F. W. 19th c. German historian. His *Die Menschenopfer der Alten Hebraer* was a study of ancient Jewish ritual murder that, quite by coincidence, was published just before the slaying of Father Thomas in Damascus, a crime that was widely believed to have been a ritual affair. (See Sir RICHARD BURTON'S *The Jew, the Gypsy and El Islam*, and ARNOLD LEESE'S *Jewish Ritual Murder*.)

GIBBON, EDWARD. 18th c. British historian.

From the reign of Nero to that of Antoninus Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives. . . In Cyrene they massacred 220,000 Greeks; in Cyprus 240,000; in Egypt, a very great multitude. Many of these unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked the blood, and twisted the entrails like a girdle around their bodies. (History of the Decline and Fall of the Roman Empire)

GILBERT, SIR W. S. 19th c. British poet, librettist.

The shares are a penny, and ever so many

Are taken by Rothschild and Baring,

And just a few are allotted to you.

You awake with a shudder, despairing!

("The Nightmare Song," *Iolanthe*)

Creatures of Impulse has as its 'villain' the miser, Boombledhardt, who although not identified as Jewish in the text, was acted as such in Gilbert's productions. An *Old Score* portrays Manesseh, a grasping money-factor. Of Gilbert's great collaborator, Sir Arthur Sullivan, the story is told that Sir Philip Sassoon, the fabulously wealthy 'Rothschild of Asia,' was mortally offended once when, having put pressure on Sullivan to get tickets to a sold-out performance, the composer replied: "Impossible sir; however, if you would spell your name with a B instead of an S, I might be able to get you a

chair in the orchestra pit."

GOEBBELS, JOSEF. 20th c. German publicist. As the propaganda chief for National Socialist Germany, he perhaps more than any other single individual was responsible for making the ideas of ADOLF HITLER known to the world. There is much that could be quoted from Goebbels relative to Jewish matters.

But, in view of the long and intense campaign to vilify the National Socialist leadership and reject their every word as 'hate' or 'insanity,' it perhaps needs only to be pointed out that nothing Goebbels said or wrote on the question was anywhere near as condemnatory, or as bitter as what we have quoted from dozens of prominent thinkers and writers. (For example, see HENRY and BROOKS ADAMS, MIKHAIL BAKUNIN, THOMAS CARLYLE, CHARLES FOURIER, NAPOLEON BONAPARTE and WILLIAM Prynne, to mention a few at random - and none of them a German.)

GOETHE, JOHANN W. VON. 18th-19th c. German poet, philosopher. What shall I say, however, about the people which has appropriated before all others the eternal blessing

of wandering and has understood how to outwit by its mobile activity those who are settled and to surpass their co-wanderers?...

Nobody ever portrayed the caricature of a rabbi better than he. The fanatic zeal, the repulsive enthusiasm, the wild gesticulations, the confused murmuring, the piercing outcries, the effeminate movements, the sudden ups and downs of exaltation and the queerness of an ancient nonsense - all these he grasped so acutely that the presentation of this distasteful scene could make happy every man of taste as long as it lasted. (Wilhelm Meisters Wanderjahre)

Their religion permits them to rob non-Jews... This crafty race has one great principle: as long as order prevails there is nothing to be gained. (Das Jahrmarktsfest zu Plundersweilern)

I refrain from all co-operation with Jews and their accomplices. (Tag und Jahreshefte)

Upon my renewed studies of Homer I feel deeply what an inexpressible misfortune the Jewish trash has caused us. If we had never learned to know the actions of the Sodomites and the Egyptian-Babylonian whims, and if Homer had remained our Bible, what a different aspect humanity would have had! (Letter to Boettiger)

Others of Goethe's works containing such sentiments are: Wilhelm Meisters Lehrjahre; Faust; Clavigo; Dichtung und Wahrheit; Pater Brey; Die Voegel; Rameaus Neffe; Ein Dialog von Diderot, and in many letters and conversations with Eckermann.

GOGOL, NIKOLAI. 19th c. Russian novelist. With Pushkin, he is often called 'the father of Russian literature,' and hailed by some as a sort of prophet of the Bolshevik Revolution in

his nihilistic novel, Dead Souls. Yet Gogol was certainly 'anti-Semitic,' and of course the Bolsheviks made that particular offense punishable by death. Among his other works, there are desperately comical scenes of spindly Jewish legs being nipped by an exuberant dog in Ivan Feodorovitch Shponka, and the drunken Jew chastizing a woman in A Fair at Sorochintsi. In Taras Bulba, the hero saves a Jew when a popular uprising against their moneylenders begins (the male Jews are shown hiding in ovens and under the skirts of their wives), only to find him minutes later peddling to the soldiers "flints, screwdrivers, powder and all sorts of military stores needed on the road", outside town. Later, Taras encounters the same Jew vending vodka and lending money in a district that is "depopulated as if after a fire or an epidemic" by his activities.

DE GONCOURT, EDMOND. 19th c. French writer. He was one of the masters of the naturalistic genre in literature. His journal des Goncourts, 1888-1896 contains much material on humorous Jewish types seen in Paris. It was Goncourt who launched EDOUARD DRUMONT's anti-Jewish movement by cajoling a friend to publish a review of Drumont's first book, thus breaking an apparent 'silent treatment' campaign that somebody or other had decreed for it in the press.

GRACIAN, JUAN DE. 17th c. Spanish philosopher. Many of his works refer caustically to the Jews; Gracian particularly assails pound-of-flesh usury and what he interpreted as a thirst for political power over non-Jews. See El Criticon, El Heroe, El Politico don Fernando el Catolico.

GRANT, MADISON. 20th c. American anthropologist. The Passing of the Great Race opposed unlimited immigration from abroad, because of elements like "the Polish Jew, whose dwarf stature, peculiar mentality, and ruthless concentration on self-interest are being engrafted upon the stock of the nation." Conquest of a Continent, a study of the

submergence of whites by colored races in America, so alarmed the Jewish leaders that a letter was sent out from the Anti-Defamation League

(nationwide organization that keeps dossiers on 'anti-Semites') on December 13, 1933, urging that newspapers and periodicals not review or otherwise publicize the book. The letter, signed by ADL Director Richard E. Gutstadt, bluntly said: "We are interested in stifling the sale of this book."

GRANT, ULYSSES S. 19th c. American general, politician. While in command of the 13th Army Corps, headquartered at Oxford, Mississippi, he became so infuriated at Jewish camp-followers attempting to penetrate the conquered territory that he finally attempted to expel the Jews:

I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel anywhere. They will land at any wharf on the river and make their way through the country, if not permitted to buy cotton themselves, they will act as agents for someone else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate, paying gold. (Letter to C. P. Wolcott, assistant secretary of war, Washington, December 17, 1862)

1. The Jews, as a class, violating every regulation of trade established by the Treasury Department, and also Department orders, are hereby expelled from the Department.

2. Within twenty-four hours from the receipt of this order by Post Commanders, they will see that all of this class of people are furnished with passes and required to leave, and anyone returning after such notification, will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permits from these headquarters.

3. No permits will be given these people to visit headquarters for the purpose of making personal application for trade permits.

By order of Major Gen. Grant.

Jno. A. Rawlings, Assistant Adjutant General

(General Order Number 11, December 17, 1862)

The expulsion order was immediately countermanded by the general-in-chief, H. W. Halleck, in Washington. Apparently the expelled Jews had immediately contacted their kinsmen there and had pressure brought to bear. Jews would have been powerful in Lincoln's 'court' for at least two reasons: Lincoln himself had been started in politics by his old friend Abraham Jonas, a prominent Jewish and Masonic power-broker from Kentucky. The Republican party was largely a Jewish creation, as part of the anti-slavery, pro-war campaign. Many 'forty-eighter' Jewish immigrants from European revolutionary convulsions had been active in Lincoln's campaign (see Abraham Dittenhoefer's *How We Elected Lincoln*; also, Bertram Korn's *American Jewry in the Civil War*). But most important, the banker August Belmont-Schonberg and the Rothschild-allied financial interests he represented were the major source of loans which were keeping the Union military effort going - just as, through

other channels supervised by the Confederate secretary of state, Judah P. Benjamin, the same Jewish banking syndicate was financing the South (see BISMARCK's analysis of the grand strategy behind all this complicated finagling).

GRATTENAUER, K. W. F. 19th c. German writer. *Wider die Juden* (Against the Jews) was a very popular work of its kind in the early 19th century.

GREENE, GRAHAM. 20th c. British novelist. Several of his best novels originally had terrible characterizations of Jews. *Brighton Rock* portrayed Colleoni as a sort of occult pope of evil, and a sadist who seems to have swapped the kosher butcher's knife for a razor:

His old Semitic face showed few emotions but a mild amusement, a mild friendliness; but suddenly sitting there in the rich Victorian room, with the gold lighter in his pocket and the cigar case on his lap, he looked as a man might look who owned the whole world, the whole visible world, that is, the cash registers and policemen and prostitutes. Parliament and the laws which say "this is Right and this is Wrong."

A diabolical figure in the tradition of ANTHONY TROLLOPE's *Melmotte* or GEORGE DU MAURIER's *Svengali*, he is the negative and subterranean center into whose hands Greene shows all the leading strings of corruption passing. He does not personally commit unlawful acts, but the forces of criminality are everywhere at his command. *A Gun for Sale* repeats this idea of Jew-as-devil in Sir Marcus, titan of modern industry, from

brothels to steelmills. Through assassination and conspiracy, he manipulates world politics and foments wars - both for his industrial profits as well as for unspecified but presumably diabolical projects for mankind. See also *Stamboul Train*. Later editions of these Greene novels have been completely rewritten to eliminate Jewish references.

GREENE, ROBERT. 16th c. British dramatist. His play, *Selimus*, examines an expert Jewish assassin usually interpreted as representing Roderigo Lopez, the Jewish doctor who was convicted of trying to kill Queen Elizabeth. Excerpt:

Bejazet hath with him a cunning lew
Professing physicke; and so skill'd therein.
As if he had pow'r o'er life and death,
Withall a man so stout and resolute
That he will venture anything for gold.
The lew with some intoxicated drinke
Shall poyson Bejazet...

GREGOIRE, HENRI. 18th c. French reformer. Usually classed with people like Christian Dohm, Lessing and other backers of Jewish 'emancipation,' Gregoire nevertheless rubs his proteges wrong with certain phrases in his *Essai sur la regeneration... des Juifs*:

The Jews are scattered everywhere; they have sunk roots, however, nowhere. . . In London, the Jew is not an Englishman, nor is he Dutch at the Hague, nor French in Metz. They are a state within a state. . . Instead of expanding the horizons of the human spirit, [the rabbis] have consecrated its errors and declared as dogmas the false offspring of a delirious imagination... The Jewish dialect [Yiddish] is used only to spread ignorance, or to conceal evildoings...

GRIMM, JACOB AND WILHELM. 19th c. German philologists. The famous *Kinder- und Hausmaerchen* (Fairy Tales) contains the story "The Jew in the Thornbush" in which a young German's fiddle-playing is so intoxicating to a Jew that he is compelled to dance grotesquely. The Jew begs the youth to stop, but the latter cries, "You've fleeced enough folks in your time; now let the thorns fleece you for a change," as the Jew dances uncontrollably into a thicket. The tale is omitted or bowdlerized, of course, nowadays. In their famous *Deutsches Worterbuch*, still the preeminent German dictionary, the Brothers Grimm defined Jude:

... 3) Among their offensive characteristics, emphasis has been primarily

on their slovenliness, as well as their greed for money and their usury ... ; to lend money, cheat, borrow like a Jew: that is worthless, neither a Jew nor a priest would lend anything on it, Fischart 92b; ... Jew, a prickly beard; thus, in Thuringia -1 have a real Jew in my face, I must get shaved; in eastern Frisia, Jew is the name given to a meal without a meat course, Fromm. 4, 132, 82...

GRONLUND, LAURENCE. 19th c. American socialst.

Our era may be called the Jewish Age. The Jews have indeed had a remarkable influence on our civilization. Long ago they infused in our race the idea of one God, and now they have made our whole race worship a new true God - the Golden Calf... Jewish, to our mind, best expresses that special curse of our age. Speculation. (The Co-operative Commonwealth)

Not surprisingly, perhaps, Gronlund is never mentioned by the present proprietors of 'socialism,' even though he was a brilliant writer who counted among his admirers such figures as GEORGE BERNARD SHAW.

GUILLAUME DE CHARPENTIER. 11th c. French soldier. When armies were formed to fight the first crusade, they

often made it their first order of business on the way to the 'Holy' Land to administer justice in the larger and more booty-loaded Jewish ghettos. There they liberated property and gold stolen through anti-human usury, disposed of immoral loan-shark contracts and sometimes dusted off the caftans of any Jews who objected to the righting of wrongs. The three most prominent liberators of the common folk at this time were Guillaume, his fellow French commander, Thomas de Faria, and the German, Emicho von Lieringen.

GUINON, ALBERT. 19th c. French dramatist. Some of the old-time anti-Jewish dramas are occasionally performed in France, but Guinon's *Decadence* has been banned for years. It chronicles the Jewish Strohmänn family in its rise from backpack peddlers to African slave traders to crooked Paris bankers defrauding the common folk of their savings. The final step is their assault upon high society through the bought marriage of their son to the daughter of a bankrupt marquis.

GWYNNE, HOWELL A. 19th-20th c. British journalist. He was editor of the *London Morning Post* at the time when the newspaper was accusing organized Jewry, Freemasonry and the crypto-Masonic Order of Illuminati with being the force behind communism and world wars.

GYP (Sibylle Martel de Janville). 19th c. French writer. An extremely popular novelist and playwright in her day. Gyp is completely ignored today.

Her works relentlessly lampooned crooks, bankers and Reds, both Jewish and Gentile. *Le Friquet*, for example, is a play about the Jew, Jacobson, proprietor of an American carnival in a small French town, showing all the worst traits of Yankeedom and Jewry being inflicted upon bewildered Europeans. Jacobson is described: "ainsi que l'indiquent son visage et son nom, un abominable youpin! (just as his face and name suggest, an abominable kike)."

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HAGGARD, H. RIDER. 19th-20th c. British writer. The novel *Benita* paints an unsympathetic picture of the Jew, Jacob Meyer. He is a materialistic, ruthless figure.

HALBACH, FRITZ. 20th c. German novelist. *Kamerad Levi* describes the rise of the young Communist agitator who is the son of and secretly cooperates with a wealthy Jewish banker. Both have the same goal: world power.

HARRINGTON, LORD. 19th c. British statesman. Opposed admission of Jewish immigrants to England because:

They are the great moneylenders and loan contractors of the world... The consequence is that the nations of the world are groaning under heavy systems of taxation and national debt. They have ever been the greatest enemies of freedom. (Speech in the House of Lords, July 12, 1858)

HARRISON, AUSTIN. 20th c. British essayist. Typical of his writings on the Jewish question are his *English Review* essays, "Which God? Or, The

World Battle of the Jews" (vol. 29), and "Russia and Europe" (vol. 39).

HAUPTMANN, CARL. 20th c. German novehist. Ismael Friedmann concerned a half-Jew who realized that he lacked

the ability to do true, constructive work because of his mixed heritage. Hauptmann was the brother of the famous playwright, Gerhart Hauptmann.

HAUPTMANN, HANS. 20th c. German writer. The devil buys the Jews to do his work on earth in *Memoiren des Satans*. Of a similar tenor are his *Bolschewismus in der Bibel*; "Nationale" Deutschenunterjiiidischer Hypnose ("Nationalist" Germans under Jewish Hypnosis), et. al.

HAUSCHNER, AUGUSTE. 19th c. German novehist. *Her Familie Lowositz*, a popular book, contains such tableaux as the family's Passover celebration, which shows the members as hating one another and sticking together only for the sake of the family business, where they make money with ruthless energy.

HAWTHORNE, JULIAN. 19th c. British novehist. Sebastian Strome depicted Jews as extremely base characters. *The Secret of Solomon* dealt with financial speculation as the key to Jewish power, and as thinly-disguised theft.

HAWTHORNE, NATHANIEL. 19th c. American novehist. *The Marble Faun* shows a conventional 'beautiful Jewess' of the type originated by Sir WALTER SCOTT, who is possessed by dark forces that she confesses to the faun statue. The story Ethan Brand describes an itinerant Jew, of world-historical symbolical import, who carries around on his back a sort of peepshow of great moments from the past. Hawthorne's description of his hairy hand gliding over the tawdry display of ruined castles, battlefields and bygone pageantry seems to imply the hand of doom itself, presiding at human futilities fated to come to grief in despicable commercialism. The writer's letters show that he found Jews mysterious and repulsive, especially the ones he observed in the ghetto of Rome, which he likened to a rotten cheese swarming with maggots.

HEARN, LAFCADIO. 19th c. American writer.

... Anywhere to escape from the shadow of the Jew. But the shadow pursueth me evermore. (E. Tinker, Lafcadio Hearn's *American Days*)

HEBBEL, FRIEDRICH. 19th c. German poet. He repeatedly declared that emancipation, so-called, of the Jews would lead to a condition making emancipation of non-Jews necessary. His play, *Diamant* (The Diamond), depicts his view of the typical Jewish type in its Shylock-like usurer.

HECATAEUS. First c. Alexandrian. With APION and others, he was one of the activists in the ongoing anti-Jewish controversies in Egypt. Like MANETHO, he disputed the Book of Exodus story that the Jews had escaped 'slavery' in Egypt; contending that they had been forcibly expelled as political criminals who had abused their usurped power.

HEGEL, GEORG W. F. 18th-19th c. German philosopher.

The state is generally incompatible with the Jewish principle...

Jewish history has impressive outlines, as a whole, only it is adulterated by the religious exclusion of all other peoples (the extermination of the Canaanites must legitimately be considered here), by a general lack of civilization and by the superstition that grows out of the idea of the high value of national individuality. (Philosophic der Geschicbte)

The Jewish multitude was bound to wreck his [Jesus's] attempt to give them the consciousness of something divine, for faith in something divine, something great, cannot make its home in a dunghill. Jewish soul, the whole of life - none in a withering leaf...

The fate of the Jewish people is the fate of Macbeth, who stepped out of nature itself, clung to alien Beings [the witches] and so in their service had to trample and slay everything holy in human nature, had at last to be forsaken by his gods (since these were objects and he their slave) and be dashed to pieces on his faith itself. (Early Theological Writings)

HEIDEGGER, MARTIN. 20th c. German philosopher. He joined the National Socialist Party shortly after Hitler's accession to power, and after he himself had become chancellor of Freiburg University. During his administration, Jewish teachers were excluded from the university and pornographic and Marxist books were publicly burnt by the students. Some Jewish writers, while finding it necessary to praise Heidegger for his contributions to philosophy, nevertheless try to damn him as having "demeaned his profession" (D. Runes, German Existentialism: Martin Heidegger). Yet, if so-called 'anti-Semitism' were all, the writings of such thinkers as BALTASAR GRACIAN, DAVID HUME, IMMANUEL KANT and ARTHUR SCHOPENHAUER would seem to have left little to demean.

HELBLING, SEIFRIED. 13th c. German minnesinger. One of his songs on the Jews says: "It would be well to forbid / Their heretical Talmud, / A false and ignoble book." (Haupt, Zeitschrift fiir Deutsches Altertum, vol. 4)

HELL, FRANCOIS J. A. 18th c. French jurist. A judge in the sorely afflicted Metz-Alsace area, he sympathized with the desperate plight of the

peasants who were being ground down unmercifully by Jewish moneylenders. In 1777, he organized a movement that issued unofficial receipts enabling the peasants to claim that they had paid the Jews' unjust and excessive interest burden. This was intended basically as a gesture of protest, but was taken seriously by the Jews, who tried to jail those who took part in the

demonstration. In his *Observations* Hell accepts the truth of the ritual murder accusation, and other long-standing criminal allegations, and appeals to the courts to exonerate the users of the receipts, who were only defending themselves, he said, "against a disloyal nation within the nation." For other views of the Metz usury outrage, see BOSSUET, *COMMUNITY* of STRASBOURG, FOISSAC and REWBELL.

HEMINGWAY, ERNEST. 20th c. American novelist. He reportedly was ejected from a Jewish-owned film studio in Hollywood for saying to Bernard Hyman, a producer! "You're doing pretty well for a Heeb." (A. Latham, *Crazy Sundays*). His novel, *The Sun Also Rises*, portrays a Jewish character, Robert Cohn, not exactly as a villain but as an absurd and unattractive figure working to infiltrate social circles that do not want him. Hemingway was castigated for his "prejudice" by Hutchins Hapgood, editor of *The Nation* magazine. Hapgood stressed what he called "the extreme sensitivity" of the Jews to this type of portrayal, as if that alone should have kept Hemingway from writing the book as he did. For another author's reply to Hapgood's philo-Judaic scoldings, see THEODORE DREISER.

HERDER, JOHANN GOTTFRIED. 18th c. German philosopher.

The Jewish people is and remains in Europe an Asiatic people alien to our part of the world, bound to that old law which it received in a distant climate, and which, according to its confession, it cannot do away with...

How many of this alien people can be tolerated without injury to the true citizens?

A ministry in which a Jew is supreme, a household in which a Jew has the key of the wardrobe and the management of the

finances, a department or commissariat in which Jews do the principal business, are Pontine marshes which cannot be drained. (*Bekehrung der Juden*)

For thousands of years, since their emergence on the stage of history, the Jews were a parasitic growth on the stem of other nations, a race of cunning brokers all over the earth. They have caused great evil to many ill-organized

states, by retarding the free and natural economic development of their indigenous population. ("Hebraer," in Ideen)

HEWLETT, JOHN. 18th-19th c. British historian. His Concise History of the Jews was a widely-read work of the time. It was frank, rather than flattering.

HILAIRE of POITIERS, Saint. 12th c. French religious figure.

The Jews are always seething to slaughter the Christian people. (Tractatus mysteriorum)

HITLER, ADOLF. 20th c. German statesman. With Haman and JESUS of NAZARETH, Hitler will always be remembered by the Jews as one of their worst 'enemies.' No doubt his name and the fictitious 'Six Million' he is supposed to have killed will even be installed in the Talmud eventually, together with an appropriate day of mourning. When we glance over some of the other personalities who have commented upon the Jewish question, however, and then at Hitler's writings and speeches, we cannot but be impressed at his moderation. He himself, of course, stated over and over that he wished only to free the German people -and after them the other Aryans of Europe - from alien financial shackles, not solely Jewish, and from the imminent threat of that quintessence of capitalism, so-called communism. The hostile will probably argue that what Hitler did spoke much louder than words. But when it begins to be

a bit more widely understood - as it surely will - that, first, the Second World War was fomented in secret by England and America to save Soviet Russia, and second, that there were no Jews killed in 'gas chambers,' then at that time Hitler will be seen as the visionary he was.

HOFFMAN, E. T. A. 19th c. German writer. The fascinating creator of the Tales of Hoffman was an important transitional figure between the late 18th and early 19th century cultural epochs. His story Brautwahl (Choice of a Bride) is typical of his treatment of Jews in that it shows them as horrid characters trying to cheat everyone in sight.

HOGARTH, WILLIAM. 18th c. British artist. In his The Harlot's Progress cycle of paintings (c 1733), Jews are shown as greedy pimps.

D'HOLBACH, PAUL THIRY. 18th c. French philosopher. He has been classed (with DIDEROT and VOLTAIRE) as one of the three major 'anti-Semites' of pre-revolutionary France. Actually, the main thrust of his work was against the Christian religion, which he seems to have felt was part of the 'softening-up' process applied to peoples whom the Jews wished to subvert:

When we see polished and learned nations such as the English, French and German, &c, continue notwithstanding their knowledge to kneel before the barbarous God of the Jews, that is, the most stupid, credulous, savage, unsociable people that ever existed on earth; when we see these enlightened nations divide into sects, and defame, hate and despise one another for their equally ridiculous opinions concerning the intentions of this God; when we see men of ability foolishly devote their time to meditate the will of this God, who is full of caprice and folly - we are tempted to cry out: O men, you are still savage! In point of religion, you are yet but children. (Good Sense)

HOLBERG, LUDVIG. 18th c. Danish dramatist, poet. Baron Holberg's play, Diderich Menschenskraek has as its 'villain' a White-slaving Jew named Ephraim who has a beautiful Christian girl under his thumb. Ulysses von Itbacia, Den elevete Juni, Det Arabiske Pulver and Een Danske Komodies ligbegae ngelse also ridicule and denounce Jewish characters.

HOLINSHEAD, RAPHAEL. 16th c. British historian. Chronicles of England, Scotland and Ireland was a classic drawn on liberally by SHAKESPEARE and other great writers. Holinshead remarks that the entry of the Jews into England "was one of the grievances which England sustained by the hard dealings of the Conqueror."

HORACE. Roman poet. He lampooned in his Satires traits which are commonly identified as typical of Jews.

HOWARD, MILFORD. 19th c. American political writer. A Populist reformer, Howard lashed out at what he called "international Jewry" as the cause of American farm and labor misery. (*The American Plutocracy*)

HOWE, JULIA WARD. 19th c. American writer. The author of the familiar Battle Hymn of the Republic also wrote a play. *The World's Own*, in which the Jew, Jacob, tries to hire a gypsy to perform a kidnapping and extortion plot.

HOWELLS, WILLIAM DEAN. 19th c. American novelist. The first version of his *The Rise of Silas Lapham*, published in *Century* magazine in 1884, contained frank passages on how Jews moving into a neighborhood could send real-estate prices down. Cyrus Sulzberger, editor of *American Hebrew* magazine, together with other Jews, deluged Howells with protests and demands that he delete the offending phrases from the forthcoming book version of the story. Mystified at the furore, Howells omitted the material, but he privately expressed bitterness at the Jews' action in letters to MARK

TWAIN. Another Howells novel, *A Modern Instance*, contains 'anti-Semitic' remarks about Jewish commercial types.

HUGO, VICTOR. 19th c. French dramatist. In the play *Cromwell*, Rabbi Manasse ben Israel (based on the actual financier of the English Puritan commander) is Cromwell's

agent and evil genius, astrologer, "spy from heaven," and all-around mastercraftsman of evil. But this does not prevent the rabbi from indulging in counterespionage for benefit of Cromwell's enemies when it is profitable: "Of the two rival parties, does it matter which succumbs? Either way. Christian blood will flow in torrents! At least, I hope so! That's the advantage of conspiracies." And: "To steal from Christians is a meritorious thing." In *Marie Tudor*, the character identified as "a Jew" describes himself: "I am one of the main moneylenders of Kantersten Street, in Brussels. I lend ten and I get back fifteen. I lend to everybody. I would lend to the devil, I would lend to the Pope" - and is described by another: "Lying and thievery, that's the mark of the Jew." The same view prevails in other Hugo plays, such as *La Ronde de sabbat* and *Le Derviche*.

HUMBOLDT, WILHELM VON. 18th-19th c. German scholar, politician.

I love the Jew really only en masse; en detail I strictly avoid him.

(Briefen)

HUME, DAVID. 18th c. Scottish philosopher.

The Jews in Europe have a peculiar character and are famous for their fraud. (Essays on Several Subjects)

HUXLEY, THOMAS. 19th c. British scientist. In a letter, he mentioned "a little Jew - of whom I know nothing and hate

as I hate all the chosen peoplesh [sic]," accompanying it with a bloated caricature. (The Huxley MSS.) One of the first advocates of scientific 'higher criticism' in reference to Biblical lore, he proclaimed himself as struggling to smash the "No Trespassing sign" that Christian fundamentalists had posted "By Order, Moses." (Science and Hebrew Tradition) He exposed the Noah myth as a crude plagiarism from the Gilgamesh in his Hasisdra's Adventure.

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INTERLANDI, TELESIO. 20th c. Italian journalist. Under his editorship, La Difesa delta Razza became the leading newspaper of the Mussolini era in the struggle against communism and capitalism - both of which Interlandi repeatedly identified as Jewish-controlled.

IRVING, WASHINGTON. 19th c. American writer. The genial storyteller and historian occasionally used phrases like "some mode of screwing and Jewing the world out of more interest than one's money is entitled to." (Letter of April 30, 1847. Life and Letters.)

ISABEL AND FERNANDO. 15th c. Spanish monarchs. They expelled

the Jews from Spain in the same year that their expedition under Columbus landed in the New World.

IVAN IV. 16th c. Russian tsar.

It is not convenient to allow Jews to come with their goods to Russia, since many evils result from them. For they import poisonous herbs into our realms, and lead astray the Russians from Christianity. (In answer to a demand by King Sigismund Augustus of Poland that Russia admit Jewish traders and money-lenders. Cited by S. Dubnow, *Die Grundlagen des Nationalen Judentums*.)

Jewish commentators have scoffed at Ivan's "poisonous herbs" statement; for other views, see BERNARDINO of SIENA, ROBERT GREENE and CHRISTOPHER MARLOWE, all of whom (among others we have cited) seemed to have the same idea. Interestingly enough, a very up-to-the-minute Jewish poison expert, operating on an international scale dwarfing Barabbas or Bejazet's "cunning lew", has come to light in the recent investigations of the U.S. Central Intelligence Agency. This is a certain Dr. Sidney Gottlieb, who allegedly was implicated in plots to assassinate leaders of at least three foreign nations. (See the New York Times for November 18, 1975.)

JAMES, HENRY. 19th-20th c. American-British writer.

There is no swarming like that of Israel when once Israel has got a start, and the scene here bristled, at every step, with the signs and sounds, immitigable, unmistakable, of a Jewry that had burst all bounds. That it has burst all bounds in New York, almost any combination of figures or objects taken at hazard sufficiently proclaims... It was as if we had been thus, in the crowded, hustled roadway, where multiplication, multiplication of everything, was the dominant note, at the bottom of some vast shallow aquarium in which innumerable fish, of over-developed proboscis, were to bump together, for ever, amid heaped spoils of the sea...

It was fairly as if I could see the spectre grin while the talk of the hour gave, across the board, facts and figures, chapter and verse, for the extent of the Hebrew conquest of New York.

What struck me in the flaring streets (over and beyond the everywhere insistent, defiant, unhumorous, exotic face) was the blaze of the shops addressed to the New Jerusalem wants and the splendour with which these were taken for granted;

the only thing indeed a hittle ambiguous was just this look of the trap too brilliantly, too candidly baited for the wary side of Israel itself. It is not for

Israel, in general, that Israel so artfully shines - yet its being moved to do so, at last, in that luxurious style, might be precisely the grand side of the city of redemption. Who can ever tell, moreover, in any conditions and in presence of any apparent anomaly, what the genius of Israel may, or may not, really be 'up to'? (The American Scene)

JANVION, EMILE. 20th c. French socialist. A collaborator of GEORGES SOREL in the Revolutionary Syndicalist movement, he believed that Marxism was a bogus form of socialism set up and secretly run by Jewish high-finance. And, as a fearless activist, he stood for combating these "left and right hands of Judah" in every way, including violence. Proclaiming that "Internationalism is an excellent doctrine -excellent above all for the kikes (Youtres). . ." he acclaimed the Syndicalists' "economic movement directed against the 'kikish jaundice' (jaunisse youpine)." (Terre libre, January 1, 1912)

JEFFERSON, THOMAS. 18th c. American statesman.

Dispersed as the Jews are, they still form one nation, foreign to the land they live in. (D. Boorstin, The Americans)

Those who labor in the earth are the Chosen People of God, if ever he had a chosen people. (Notes on Virginia)

JUAN OF CAPISTRANO, SAINT. 15th c. Italian priest. Known (by his own preference) as "the scourge of the Jews," he was a mighty orator and a skilled political agitator. In Aquila, before a throng of a hundred thousand, he was said to have evoked an army of demons whom he forced to kneel, raging and roaring before him - or so many witnesses testified. He angrily threatened corrupt princes who

collaborated with Jewish usurers with such hellish torments in the hereafter - and with such risky civic commotion in the here and now - that many of them fearfully begged him to desist. The result was that John was able to abolish what he called the "diabolic privileges of the Jews" in many areas, including all of Poland for a considerable time. In Silesia, he pushed forward the prosecution and execution of a number of Jews for ritual murder after 1453.

JOHNSON, ANDREW. 19th c. American politician. This seventeenth President of the United States "had a strong aversion to Jews," according to Charles Francis Adams (Autobiography). Johnson said of the Confederate politician and Rothschild-Erlanger money middleman, Judah P. Benjamin:

There's another Jew - that miserable Benjamin! He looks on a country and

a government as he would on a suit of old clothes. He sold out the old one; and he would sell out the new if he could in so doing make two or three millions.

Johnson apparently referred to the fact that Benjamin absconded to France after the Civil War, where he joined his banker friends, who had backed the Confederacy. For more on financing of the war, see BISMARCK and U. S. GRANT.

JONSON, BEN. 16th c. British dramatist. His play *The Alchemist* has a low Jewish character that angers 'anti-Semitism' experts.

JUNG, CARL GUSTAV. 20th c. Swiss psychologist.

The 'Aryan' unconscious contains explosive forces and seeds of a future yet to be born, and these may not be devalued as nursery romanticism without psychic danger. The still youthful Germanic peoples are fully capable of creating new cultural forms that still lie dormant in the darkness of the

unconscious of every individual - seeds bursting with energy and capable of mighty expansion. The Jew, who is something of a nomad, has never yet created a cultural form of his own and as far as we can see never will, since all his instincts and talents require a more or less civilized nation to act as host for their development.

The Jewish race as a whole - at least this is my experience - possesses an unconscious which can be compared with the 'Aryan' only with reserve. Creative individuals apart, the average Jew is far too conscious and differentiated to go about pregnant with the tensions of unborn futures. The 'Aryan' unconscious has a higher potential than the Jewish... The most precious secret of the Germanic peoples - their creative and intuitive depth of soul - has been explained as a morass of banal infantilism, while my own warning voice has for decades been suspected of anti-Semitism. This suspicion emanated from Freud... (*Aion: Researches Into the Phenomenology of the Self*)

It is quite unpardonable to accept the conclusions of a Jewish psychology as generally valid. Nobody would dream of taking Chinese or Indian psychology as binding upon ourselves. The cheap accusation of anti-Semitism that has been leveled at me on the ground of this criticism is about as intelligent as accusing me of an anti-Chinese prejudice. (*Two Essays on Analytical Psychology*)

Jung's contemporary followers always try to ignore or minimize his extensive collaboration with the German National Socialist regime in the

mid-1930s.

JIJNGER, NATHANIEL (Dietrich Rumpf). 20th c. German writer. Jiinger was widely known and admired as a 'Volkisch' writer who discussed such things as the welfare of the peasants and the origins of true culture in the land. Perhaps this was why his major novel touching on the question, Volk

in Gefahr (People in Danger) shows Jews as dangerous swindlers who easily dupe a kind and guileless farm family. The two Jewish Kloster brothers - the one an Orthodox synagogue Jew, and the other a modem 'assimilationist' - use their ill-got money in the end to establish the Communist Party in Berhn. With EUGEN DUHRING, Junger was one of the first writers to analyze the Jewish question in racial terms.

JUSTINIAN. Sixth c. Roman emperor. His famed lawbook decreed for the Jews that they were to "enjoy no honors. Their status shall reflect the baseness which in their hearts they have elected and desired."

JUSTUS JONAS. Probable pseudonym of a 17th c. German journalist. In the book Tricinium. Cursum Francofordianum. . . , this writer told the story of the VINCENT FETTMILCH uprising from the side of the common folk who had joined in it. 'Official' historians continue, as always, to retail the Jewish version, which complains of yet another monstrous and totally unwarranted 'persecution.'

JUVENAL. First c. Roman poet.

A Jew will never show the way to a Gentile or lead him to a fountain...

The Jews will sell you any dream you please for small change.

(Satires)

Juvenal also had a good deal to say on the propensity of the Jews living in Rome for magic and sorcery, which is interesting in the light of the constant complaint of later Christian writers that they were involved in the very same thing, an accusation always scoffed at by Jewish apologists

as a figment of the neurotic medieval imagination.

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KANT, IMMANUEL. 18th c. German philosopher.

The Jews still cannot claim any true genius, any truly great man. All their talents and skills revolve around stratagems and low cunning; these, in a word, are the true and only Jewish reason... (W. Boette, Kants Erziehungslehre)

They are a nation of swindlers that for the most part does not attain to civic honor, a lack they try to make up by profits from deluding the people among whom they live and receive protection. (Anthropologic in pragmatischer Hinsicht)

KATERINA 1. 17th c. Russian empress. The widow of Peter the Great (who forbade immigration of Jews into Russia but tolerated those living in recently annexed Baltic and Ukrainian territories), she was constrained by popular pressure to expel "those Jews of masculine and feminine sex who are found in the Ukraine and in Russian cities... Henceforth they will not be admitted into Russia upon any pretext, and the closest watch will be kept upon them in all places." (N. Kostomarov, Russian History)

KEROUAC, JACK. 20th c. American writer.

The real enemy is the Communist, the Jew. (Esquire magazine, March 1970)

Kerouac, as much as any individual, launched the American youth movement that has grown to such dire proportions in the present drug-oriented 'hippie' trend. His book. On the Road, set the tone for the first of these movements, in the 1950s. Yet, ironically, Kerouac ended his days convinced of an immense conspiracy against Western civilization, an upheaval that had used him and then discarded him, and at the heart of which

stood the Jew.

KINGSLEY, CHARLES. 19th c. British novelist. Alton Locke claims Jews invented the clothing 'sweatshop' factory system, then new on the English industrial scene. (See also BEATRICE POTTER.)

KIPLING, RUDYARD. 19th-20th c. British poet.

When first by Eden Tree, The Four Great Rivers ran. To each was appointed a man Her Prince and Ruler to be. But after this was ordained, (The ancient legends tell) There came dark Israel, For whom no river remained.

Then He that is wholly Just Said to him "Fling on the ground A handful of yellow dust. And a Fifth Great River shall run. Mightier than these Four, In secret the Earth around; And her secret evermore. Shall be known to thee and thy Race."

So it was said and done. And deep in the veins of Earth, And fed by a thousand springs That comfort the market place Or sap the power of Kings, The fifth Great River had birth. Even as it was foretold The Secret River of Gold.

And Israel laid down His sceptre and his crown. To brood on the River bank. Where the waters flashed and sank. And burrowed in earth and fell. And bided a season below; For reasons that none might know. Save only, only Israel.

He is Lord of the Last, The Fifth, most wonderful Flood, He hears her thunder past And her Song is in his blood. He can foresay: "She will fall." For he knows which fountain dries. Behind which desert belt A thousand leagues to the South.

He can foresay: "She will rise"; He knows what far snows melt Along what mountain wall A thousand leagues to the North; He snuffs the coming drouth As he snuffs the coming rain. He knows what each will bring forth And turns it to his gain.

A Prince without a sword, A Ruler without a throne; Israel follows his quest. In every land a guest. Of many lands the Lord, In no land King is he. But the Fifth Great River keeps The secret of her deeps For Israel alone. As it was ordered to be. (The Song of the Fifth River)

Kipling's novel Puck of Pook's Hill presents a Wandering Jew figure who discusses Jewish moneylenders as a behind-the-scenes force through all European history, starting wars and deciding their outcomes "by the fall of a coin spun between a Jew from Bury and a Jewess from Alexandria." The

poem Gehazi was aimed against the elevation of the Jew, Rufus Isaacs (otherwise known as Lord Reading) to the British chief-justiceship in 1913. Based upon a Biblical theme, the poem strongly identifies Isaacs with the cunning, greedy character of Gehazi.

KRESTOVSKY, VSEVELOD. 19th c. Russian novehst. The Darkness of Egypt is an apocalyptic and powerful study of how the Jewish kahal (self-government body) dominated the budding revolutionary movement in Russia. He coined the phrase, famous in revolutionary Russia, Zhid idyot! (the kike is coming):

Indeed, look where one will, one's eye is bound to encounter the spectacle of every nook and comer being overrun with

Jews. Not only here, but in Europe and even in America, which also at last begins to groan under the Jew... (J. Kunitz, The Jew in Russian Literature)

KONRAD VON WORZBURG. 13th c. German minnesinger. One of his songs included the lines:

Woe to the cowardly Jews, deaf And wicked, who have no care To save themselves From the sufferings of hell. The Talmud has corrupted them And made them lose their honor. (Von der Hagen, Minnesinger)

KRANNHALS, PAUL. 20th c. German pohtical writer. A leading socialist intellectual, he believed that money and the soul of the people stand in unremitting opposition. He endorsed the National Socialist program, which called for emancipation from "the slavery of interest." Wrote: "With Jewry stands or falls the Mechanistic and materialistic concept of the economy." (G. Mosse, Germans and Jews)

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DE LAISSAC. 18th c. French revolutionary. An extreme leftist, he answered the Assembly debate on the Jewish problem with a blistering letter against emancipation. His thesis was that France had attempted to create, by the ordeal of revolution, the best human community in all history. The nation dared not risk this great hope by admitting to its body politic "the vilest people in the world" who would present a constant "source of infection." De Laissac was even a 'racist' in that he was convinced the Jewish personality was hereditary and could never be changed. (Lettre a M. le Chappellier)

LANSDOWNE, LORD. 17th c. British dramatist. His *The Jew of Venice* takes Shy lock from where Shakespeare left off, making the moneylender rather less evil than low-comical:

To-day we punish a stock-jobbing Jew.

A piece of justice, terrible and strange;

Which, if pursu'd, would make a thin Exchange...

(From the Prologue, by Bevill Higgons)

LAWRENCE, D. H. 20th c. British novehist.

If a man is to be brought to any heel, better a spurred heel than the heel of a Jewish financier. So Richard decided later, when the years let him think things over and see where he was. Therefore, when the war came, his instinct was against it. (Kangaroo)

Plus 9a change, plus c'est la meme chose: that is the whole history of the Jew, from Moses to Untermeyer. (Letter to Mabel Dodge Luhan, 1926)

Lawrence was also a 'racist,' as anyone who reads his essays. *Death of a Porcupine* and *Studies in Classic American Literature* can see.

LAWRENCE, T. E. 20th c. English adventurer. He is not appreciated in Jewish quarters for remarking that the so-called Young Turk movement of Turkey was "50% crypto-Jew and 95% Freemason." (B. Lidell-Hart, T. E. Lawrence to His Biographer)

LEAUTAUD, PAUL. 20th c. French intellectual. Starting with a donation to a DRUMONT press campaign against the accused traitor, Dreyfus, Leautaud progressed in anti-Jewishness to the point where he was complaining about Corneille and Racine dramas being performed by "Jewesses with ugly ears." He defended himself as being opposed merely to

"the Jewish theater" which had taken over in France - by which he seems to have meant virtually all Playwrights and producers of his time. ("Paul Leautaud. . ." New York Times Book Review)

LE BON, GUSTAVE. 19th c. French anthropologist. Les Premieres civilisations contends that the ancient Jews were bereft of arts, sciences and any of the other factors of civilization, and that to build Solomon's Temple, they had to

import the artisans.

LEROUX, PIERRE. 19th c. French socialst.

It is quite evident, is it not my friends, that when we speak of Jews we mean the Jewish spirit, the spirit of profit, of lucre, of gain, the spirit of commerce, of speculation, in a word the banker spirit. No doubt there is a necessary link between the bank and the people who invented it, used it and perfected it...

One may say that, inasmuch as individualistic and egoistic industry is destined to reign, for a time, on the ruins of any true social organization, the Jews, these individualistic and egoistic industrials par excellence, were predestined for their triumph. (Les Juifs, rois de l'epoque)

LICHTENBERG, GEORG. 18th c. German intellectual. This "Teutonic Voltaire" wrote once: "Next to my own wanton lusts, it is the Jews who have given me the greatest trouble." (Gedanken)

LINDBERGH, CHARLES. 20th c. American aviator, writer. Wednesday, August 23, 1939

We are disturbed about the effect of the Jewish influence in our press, radio and motion pictures. It may become very serious. [Fulton] Lewis told us of one instance where the Jewish advertising firms threatened to remove all their advertising from the Mutual system if a certain feature were permitted to go on the air. The threat was powerful enough to have the feature removed.

Thursday, May 1, 1941

The pressure for war is high and mounting. The people are opposed to it, but the Administration seems to have 'the bit in its teeth' and is hell-bent on its way to war. Most of the

Jewish interests in the country are behind war, and they control a huge part of our press and radio and most of our motion pictures. There are also the 'intellectuals' and the 'Anglophiles,' and the British agents who are allowed free rein, the international financial interests, and many others.

(The Wartime journals)

LINTON, E. LYNN. 19th c. American socialist writer. Her novel. The True History of Joshua Davidson, Communist, brought Jesus into the modern world as an anti-plutocrat revolutionary much like his former incarnation. Linton observed that "trade is treachery" and that every Jewish banker and pawnbroker was in the advance guard of the wreckers of civilization.

LISZT, FRANZ. 19th c. Hungarian musician.

The presence of the Jews in the midst of the European nations is a cause of many evils and a serious danger...

The Jew continues to monopolize money, and he frees or strangles the throat of the state with the loosening or tightening of his purse strings. A veritable Pandora's box has been opened. The small industries and trade of bygone times have been replaced by the vast dealings of the banks, by the monstrous commerce of Finance, where, with vertiginous rapidity, the Jew has become the autocrat-king and absolute lord. He has invested himself fully with all the modern freedoms, the better to attack all Christian truths; he has empowered himself with the engines of the press, which he uses to batter at the foundations of society.

With the pretext of joining Christians in the secret societies, he has entered from the first into all the sects that work to undermine the established order. He is at the bottom of every system, every enterprise that will help to demolish, first of all

thrones, afterward the altar; or even better, first the religious law, afterward the civil law. It amuses him to see devoured by a whirlwind of doubt, by the abyss of revolution, all that is good and beautiful for Christian civilization. They, the Jews, stand to lose nothing, even if they are robbed of a few millions or if they have a few of their palaces burned! They chuckle at the idea that destroying the Rue Lafitte would mean the destruction of Paris. Petroleum will be perfume to their beaks, dynamite a titillation like delicious music for their ears! And who can rob them of their Torah and Talmud?

They are found behind all social commotion, as they are at the bottom of all epidemics of immorality... They sell surreptitiously the crowbars and the projectiles that destroy the foundation of faith and morals. They know well that no society can resist the potent degenerative force of immorality administered in adequate doses, bringing the enervation of complete intellectual abasement. (Die Israeliten)

Rue Lafitte (No. 21) is the address of Banque Rothschild, then as now

one of the several headquarters of Jewish international finance. In point of fact, however, something rather graphically opposite to destruction did happen there in the Red revolution of 1848, when the mob systematically looted and burned much of the rest of Paris, but left all palaces and banks of Rothschild and his cohorts miraculously untouched. This probably had something to do with the fact that James Rothschild was the major financier of the Communists (Encyclopedia Britannica, 1941, article "Rothschild"). Liszt's observation on Jewish involvement in the smut industry is so self-evident as scarcely to need comment. Without getting into the very lengthy listing of names and facts that could easily be written, it should suffice merely to point to the early-day 'big three' of pornography in America: Samuel Roth, Ralph Ginzburg and Barney Rosset. All were among the first publishers, and all mounted

expensive court actions that ultimately culminated in the dropping of all effective legal barriers to the filth-tide that now engulfs the country.

LOWELL, JAMES RUSSELL. 19th c. American poet, diplomatist. He believed the English Jews were moving close to control of the world (Labor Standard, August 9, 1879, and Henry Cabot Lodge, Early Memories). In a letter on Gambetta, Lowell said: "Where would the Jew be among a society of primitive men without pockets?" Lowell's friend, H. E. Scudder, has recollected many of the disclosures of Jewish activities that Lowell made while he was in the Foreign Service, in his James Russell Lowell.

LUTHER, MARTIN. 16th c. German religious reformer.

They are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations. And all of the anxious sighing, longing and hoping of their hearts is directed to the time when some day they would like to deal with us heathen as they dealt with the heathen in Persia at the time of Esther... On how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope!(1)

The sun never did shine on a more bloodthirsty and revengeful people as they, who imagine to be the people of God, and who desire to and think they must murder and crush the heathen. And the foremost undertaking which they expect of their Messiah is that he should slay and murder the whole world with the sword. As they at first demonstrated against us Christians and would like to do now, if they only could; have also tried it often and have been repeatedly struck on their snouts...

Their breath stinks for the gold and silver of the heathen;
since no people under the sun always have been, still are, and always will remain more avaricious than they, as can be noticed in their cursed usury. They also find comfort with this: 'When Messiah comes. He shall take all the gold and silver in the world and distribute it among the Jews.'(2) Thus, wherever they can direct Scripture to their insatiable avarice, they wickedly do so.

Therefore know, my dear Christians, that next to the Devil, you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision. In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them; as in Trent, Weiszensee and the like. Of course they deny this. Be it so or not, however, I know full well that the ready will is not lacking with them if they could only transform it into deeds, in secret or openly.(3)

A person who does not know the Devil, might wonder why they are so at enmity with the Christians above all others; for which they have no reason, since we only do good to them.

They live among us in our homes, under our protection, use land and highways, market and streets. Princes and government sit by, snore and have their maws open, let the Jews take from their purse and chest, steal and rob whatever they will. That is, they permit themselves and their subjects to be abused and sucked dry and reduced to beggars with their own money, through the usury of the Jews. For the Jews, as foreigners, certainly should have nothing from us; and what they have certainly must be ours. They do not work, do not earn anything from us, neither do we donate or give it to them. Yet they have our money and goods and are lords in our land where they are supposed to be in exile!

if a thief steals ten gulden he must hang; if he robs people on the highway, his head is gone. But a Jew, when he steals ten tons of gold through his usury is dearer than God himself!

Do not their Talmud and rabbis write that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel? It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob (as they do with their money lending) from a heathen, is a divine service... And they are the masters of the world and we are their servants -yea, their cattle!

I maintain that in three fables of AEsop there is more wisdom to be found than in all the books of the Talmudists and rabbis and more than ever could come into the hearts of the Jews...

Should someone think I am saying too much - I am saying much too little! For I see in writings how they curse us Goyim and wish us all evil in their schools and prayers. They rob us of our money through usury, and wherever they are able, they play us all manner of mean tricks... No heathen has done such things and none would do so except the Devil himself and those whom he possesses - as he possesses the Jews.

Burgensis, who was a very learned rabbi among them and by the grace of God became a Christian (which seldom occurs), is much moved that in their schools they so horribly curse us Christians (as Lyra also writes) and from that draws the conclusion that they must not be the people of God.

Now behold what a nice, thick, fat lie it is when they complain about being captives among us! Jerusalem was destroyed more than 1400 years ago and during that time we Christians have been tortured and persecuted by the Jews in all the world. On top of that, we do not know to this day what

Devil brought them into our country. We did not fetch them from Jerusalem! . . . Yes, we have and hold them captive, as I would like to keep my rheumatism, and all other diseases and misfortunes, who must wait as a poor servant, with money and property and everything I have! I wish they were in Jerusalem with the other Jews and whomsoever they would like to have with them.

Now what are we going to do with these rejected, condemned Jewish people? ... Let us apply the ordinary wisdom of other nations like France, Spain, Bohemia, et al., who made them give an account of what they had stolen through usury, and divided it evenly; but expelled them from their country. For as heard before, God's wrath is so great over them that through soft mercy they only become more wicked, through hard treatment, however, only a little better. Therefore, away with them!

How much more unbearable it is that we should permit the entire Christendom and all of us to be bought with our own money, be slandered and cursed by the Jews, who on top of all that be made rich and our lords, who laugh us to scorn and are tickled by their audacity!

What a joyful affair that would be for the Devil and his angels, and cause them to laugh through their snouts like a sow grinning at her little pigs, but deserving real wrath before God. (Von die Jiiden und ihren Liigen)

Maybe mild-hearted and gentle Christians will believe that I am too rigorous and drastic against the poor, afflicted Jews, believing that I ridicule them and treat them with much sarcasm. By my word, I am far too weak to be able to ridicule such a satanic brood. I would fain do so, but they are far greater adepts at mockery than I and possess a god who is master in this art. It is the Evil One himself.

Even with no further evidence than the Old Testament, I would maintain, and no person on earth could alter my opinion, that the Jews as they are today are veritably a mixture of all the depraved and malevolent knaves of the whole world over, who have then been dispersed in all countries, similarly to the Tartars, Gypsies and such folk, to afflict the different nations with their usury, to spy upon others and to betray, to poison wells, to deceive and to kidnap children - in short, to practice all kind of dishonesty and injury. (Von Schem Hamphoras)

It is impossible to determine now what provoked this outburst, coming late in life from a man who once professed friendship toward the Jews. Whatever the reason, Luther did not live long to continue the expulsion campaign he had taken upon himself. "As soon as my principal business has been accomplished, I shall have to devote myself to the expulsion of the Jews," he wrote to his wife shortly before his death. His last sermon, preached at Eisleben in February of 1546, demanded that very thing. A few days later, he was dead. There had been no previous illness. (1) Esther relates the story of the murder of seventy-five thousand Persians to forestall an attack that they were rumored to be planning against the Jews. Judaism still celebrates this rather bloody triumph today - thousands of years later - in the yearly Purim holiday. (2) This is a paraphrase of numerous passages in the Zohar (Kabbalistic 'Bible') and other millennialist Jewish literature that inculcates genocide and enslavement of the non-Jew. (3) The ritual murder question has been a ticklish issue for the Jews, since this was the political dynamite that blew them out of every major European country in past centuries. Luther's is prestigious testimony. (See Arnold Leese, Jewish Ritual Murder for the general survey, as well as the more than thirty other declarations by notable persons corroborating the charge, cited in this book.)

LYLY, JOHN. 16th c. British writer. His famous Euphues uses Jews as a stock symbol of what an accomplished, humane person should not be.

LYSIMACHUS. First c. Alexandrian writer. "Moses... exhorted them to

show kindness to no one, to follow only the worst counsels and to overthrow all the sanctuaries and altars of the gods they might come upon." (Josephus, Contra Apion)

LYUTOSTANSKY, IPPOLIT. 19th c. Russian scholar. His Inquiry Into the Jewish Use of Christian Blood was one of the more thorough studies of ritual murder and the general subject of Hebrew scriptural sanction for crimes against the non-Jew.

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MABLY, GABRIEL DE. 18th c. French churchman. A proto-socialist who studied the situation in Poland, he stressed that the Jews dominated affairs there and that the Poles should nationalize their economy and uproot the Jews, "who have nothing to gain if you are prosperous and nothing to lose if you are ruined." (Du gouvernement et des lois de la Pologne)

MALCOLM X. 20th c. American black leader.

Among all other ethnic groups, his [the Jew's] expressed thinking, his expressed concerns, are the most subjective. And the Jew is usually hypersensitive. . . You can't even say 'Jew' without him accusing you of anti-Semitism. I don't care what the Jew is professionally, doctor, merchant, housewife, student, or whatever - first he, or she, thinks Jew. (Autobiography)

MALHERBE, FRANCOIS DE. 16th c. French scholar. After a Jew murdered his son and he was unsuccessful at securing justice in the

lawcourts, he wrote to a friend:

Judaism has spread as far as the Seine. It would be better if it had remained beside the Jordan and if this rabble had not mingled, as it has done, with respectable people. There is no help for it. My cause is a just one. I shall fight everywhere

with God's help, even in Jerusalem and with the Twelve Tribes of Israel!
(Oeuvres, preface)

MANETHO. Third c. B.C. Egyptian priest and historian. He wrote that the Jews were descendants of the hated Hyksos usurpers and that they had spread leprosy and venereal disease in Egypt. Maintained that Jews had been expelled for their power-grabbing.

MARAT, JEAN-PAUL. 18th c. French revolutionary. It has been held against him that he wrote in his journal, *L'Ami du Peuple* (December 25, 1789) that he could not be bothered "to make any observation about the childish questions with which the Assembly is busying itself at this moment," when the issue of Jewish emancipation was being debated.

MARIA THERESA. 18th c. empress of Austria-Hungary. In 1745 she expelled the Jews of Prague because their usury and "activities that honorable men shun" were impoverishing the Gentile citizens.

MARIE DE MEDICIS. 17th c. French queen-regent. She expelled the Jews in 1615 on the ground that they were "sworn enemies of Christianity."

MARLOWE, CHRISTOPHER. 16th c. British dramatist.

As for myself, I walk abroad a'nights
And kill sick people groaning under
walls; Sometimes I go about and poison wells;
And now and then, to cherish
Christian thieves, I am content to lose some of my crowns. That I may,
walking in my gallery. See 'em go pinion'd along by my door. Being young, I
studied physick [i.e., poisoning; Ed.] and began

To practice first upon the Italian; There I enrich'd the priests with burials.
And always kept the sexton's arms in ure With digging graves and ringing
dead men's knells. After that I

was an engineer, And in the wars 'twixt France and Germany, Under
pretense of helping Charles the Fifth, Slew friend and enemy with my
stratagems. Then after that I was an usurer. And with extorting, cozening,
forfeiting. And tricks belonging unto brokery, I fill'd the jails with bankrupts
in a year. And with young orphans planted hospitals. And every moon made
some or other mad. And now and then one hang himself for grief. Pinning
upon his breast a long great scroll. How I with interest tormented him. But

mark how I am bless'd for plaguing them: I have as much coin as will buy the town. But tell me, now, how hast thou spent thy time? (The Jew of Malta, 2:3)

This soliloquy by Barabas, the Jewish anti-hero of the play, should help demonstrate why this great English drama - like RICHARD WAGNER'S opera, *Rienzi* - is never performed today. The case of Marlowe is a difficult one for the prevailing type of 'expert,' who believes that Jewry is always right and its opponents always wrong in questions of 'anti-Semitism.' For Marlowe was unquestionably a towering genius, and genius is not supposed to be anything other than blissfully philo-Zionist. It is also galling and hard to explain that the poet was very much an enlightened 'Renaissance man' of the avant garde, rather than the kind of reactionary 'bigot,' steeped in the barbaric superstitions and crude cruelties, who is conventionally supposed to typify the ungrateful spurners of Israel's gracious offer of world leadership. Of course, MARTIN LUTHER, VOLTAIRE and WILLIAM COBBETT - to name the most prominent - were of the same type, and of the same view on the Jewish question.

MARRY AT, FREDERICK. 19th c. British writer. In the book *Poor Jack*, chapter 18, Marryat speaks of Jewish "fences" in England: "Then we have what we call Jew Carts, always ready to take [stolen] goods inland, where they will not be looked after."

MARSTON, JOHN. 17th c. British dramatist. His play, *The Malcontent*, was based upon the attempt on the life of Queen Elizabeth by the Spanish Jew, Lopez. In one speech, the Spaniard charged with procuring the crime asks:

Canst thou impoyson? Canst thou impoyson?

Malevole: Excellently - no Jew, pothecary or politician better.

Marston's *The Insatiate Countess* and *Every Woman in her Humour* also have degenerate and criminal Jewish characters.

MARTINI, RAIMUNDO. 13th c. Italian cleric. His *Pugione fidei* exposes the infamous Jewish work, *Toledoth Jeshcu* which obscenely contends that the Virgin Mary was a harlot and that Jesus's father was a dissolute soldier named Pandira. Martini concludes that such writings are a primary source of Jewish hatred of non-Jews.

MATHEZ, JAMES. 20th c. Swiss writer. His *The Past, the Present and the Jewish Question*, although certainly not exceptionally critical, was confiscated and ordered banned and burned by the authorities in 1968. The

incident was reported only in Jewish newspapers. Although talk of raging 'anti-Semitism' continues, it is interesting to reflect that no Talmuds have been burnt lately - not to speak of Communist or pornographic works.

MAUGHAM, W. SOMERSET. 20th c. British writer. The comic play. *Lady Frederick*, concerns "Captain Montgomery," a second-generation usurer and blackmailer whose father was Aaron Levitzki, an illegal immigrant. He says of himself: "My father married an English woman, and I have all the English virtues." Smith presents a worthless and card-playing group of social parasites, one of whom is Mrs.

Otto Rosenberg. Her baby dies, because of her neglect, and she reluctantly returns to home life.

MAURRAS, CHARLES. 19th-20th c. French political reformer. He pointed out the Jewish rise to power in post-revolutionary France, and how the anti-clerical republicanism they fostered by no means interfered with their acquisition of enormous riches and the impoverishment of the state. (*Un habitant peint par lui-meme*, in *Aspects de la France*)

'LES MAZARINADES.' 17th c. French political pamphlets begun at the time of the Fronde controversy, when Anne of Austria and Cardinal Mazarin were opposed by the Paris citizenry and Parliament. From this nominal issue, the pamphleteers quickly moved to the Jewish problem - even though there were officially supposed to be no Jews then living in France (see also FRANCOIS de MALHERBE, who had a similar experience). The specific cause of animosity was the murder, by the crypto-jewish fripiers (old clothes dealers), of a young Christian man. The Mazarinades pamphlets were esteemed by a large proportion of the Paris common folk, and seem to have been - until their suppression - a true voice of the people. Sample anti-Jewish rhetoric:

There is no one who does not know that the Jews are the opprobrium of all nations and have been so for sixteen hundred years and more. Their customs show their malediction no less than their bondage. There is no one who does not know that they have no other profession in life than usury, and that their false witnesses and their infamous practices have sown corruption the world over. (*Scrutiny of the Life of the Jews ...*)

MENCKEN, H. L. 20th c. American writer.

The Jews could be put down very plausibly as the most unpleasant race ever heard of. As commonly encountered they lack many of the qualities that mark the civilized man: courage, dignity, incorruptibility,

ease, confidence. They have vanity without pride, voluptuousness without taste, and learning without wisdom. Their fortitude, such as it is, is wasted upon puerile objects, and their charity is mainly a form of display. (Treatise on the Gods)

The fact that what are commonly spoken of as rights are often really privileges is demonstrated in the case of the Jews. They resent bitterly their exclusion from certain hotels, resorts and other places of gathering, and make determined efforts to horn in. But the moment any considerable number of them horns in, the attractions of the place diminish, and the more pushful Jews turn to one where they are still nicht gewünscht...

I am one of the few Goyim who have ever actually tackled the Talmud. I suppose you now expect me to add that it is a profound and noble work, worthy of hard study by all other Goyim. Unhappily, my report must differ from this expectation. It seems to me, save for a few bright spots, to be quite indistinguishable from rubbish...

The Jewish theory that the Goyim envy the superior ability of Jews is not borne out by the facts. Most Goyim, in fact, deny that the Jew is superior, and point in evidence to his failure to take the first prizes: he has to be content with the seconds. No Jewish composer has ever come within miles of Bach, Beethoven and Brahms; no Jew has ever challenged the topflight painters of the world, and no Jewish scientist has ever equalled Newton, Darwin, Pasteur or Mendel. In the latter bracket such apparent exceptions as Ehrlich, Freud and Einstein are only apparent. Ehrlich, in fact, contributed less to biochemical fact than to biochemical theory, and most of his theory was dubious. Freud was nine-tenths quack, and there is sound reason for believing that even Einstein will not

hold up: in the long run his curved space may be classed with the psychosomatic bumps of Gall and Spurzheim. But whether this inferiority of the Jew is real or only a delusion, it must be manifest that it is generally accepted. The Goy does not, in fact, believe that the Jew is better than the non-Jew; the most he will admit is that the Jew is smarter at achieving worldly success. But this he ascribes to sharp practices, not to superior ability. (Minority Report: H. L. Mencken's Notebooks)

MEREDITH, GEORGE. 19th c. British novehist. The Tragic Comedians has a Jew proclaiming, in the hyperbolic Disraeli manner, the racial superiority of his people and confidence of world power "when the popular election is as unimpeded as the coursing of blood in a healthy body."

MEREZHKOVSky, DMITRI. 20th c. Russian-born novelist. Peter and Alexis has many anti-Jewish references, as do his other major works. Merezhkovsky ended his days in exile in France as a staunch supporter of Adolf Hitler.

MICZYNSKI, SEBASTIAN. 17th c. Polish scholar. On special commission from the city government of Krakow, he wrote a monumental study of the supposed financial and criminal activities of the Jews of Poland, *Zwerciadlo Korony Polskiej* (Mirror of the Polish Crown).

MILLER, HENRY. 20th c. American writer. Miller's principal writings are blatantly pornographic; for this reason, perhaps, all of his early publishers were Jewish - such as Jack Kahane (Cohen) of Obelisk Press in Paris, a well-known smut vendor who was the father of the contemporary American pornographer, Maurice Girodias. Yet, Miller's writings are laced with anti-Jewish passages, such as the descriptions likening certain New York Jews to sex-crazy toads, in *Tropic of Cancer*.

MIO CID, POEM OF. Anonymous 12th c. Spanish epic. The great poem has an interlude in the Jewry of Burgos in which two Jewesses plot to steal the Cid's treasure and spirit it away to the Moors. (Jews were constantly accused of collusion with the Moors in medieval Spain.)

MITCHELL, JOHN AMES. 19th c. American editor, novelist. The founder of *Life* magazine in the 1880s, which, under his direction, became perhaps the leading humor magazine in the world, and one of the finest of any kind ever published in America - a testimonial more than borne out by the increasing practice by modern publishers of lifting' cartoons and artwork from it without credit. Yet, so hostile was Mitchell to the Jews - and to the millionaires and venal politicians - that his magazine would be unpublishable in modern America. At the turn of the century, Mitchell wrote in an editorial: "There is little sympathy here in America for the Jew. He has contaminated everything that he has touched."

MODIANO, PATRICK. 20th c. French novelist. His sophisticated and gripping recent novel. *La Place de l'Etoile* and its sequel *La Ronde de Nuit*, portray all the distasteful Jewish types from the golden age of French literature, plus the more modern ones of dope pushers, pornographers and white slavers.

MOHAMMED. The Prophet of Islam.

Because of the iniquity of those who Judaize, we have forbidden them good things, which had formerly been allowed them; and because they shut

out many from the way of the Lord, and have taken usury, which was forbidden them by the law, and devoured men's substance, we have prepared for such of them as are unbelievers a painful punishment. (The Koran, "The Table," chapter five. Sale translation)

Every time / They kindle the fire of war / God doth extinguish it;/ But they ever strive/ To do mischief on earth. / And God loveth not / Those who do mischief. (The Holy Qur'an, Sura 5, verse 67. Yusuf Ali translation)

And we decreed for the Children of Israel in the Book: 'Surely ye shall cause corruption in the earth twice over, and ye shall go a long way.' (Koran, Sura 17, verse 4. Bell translation.)

Neither their wealth nor their children shall avail them ... These are the people of the Fire, in which they shall abide ... (Ibid., verse 18)

Satan has prevailed upon them. These are the party of Satan. (Ibid, verse 20)

Those who have been loaded with the Torah and then have not obeyed it may be compared to an ass carrying books. (Ibid. Sura 59, verse 5)

Mohammed's opinion of the Jews - and especially his objection to their usury - is interesting because of the modern Jewish contention that 'anti-Semitism' is a peculiarly modern kind of mental illness, that it was the medieval system that forced the hapless Jews into money lending, and generally that the peoples of Europe have groundlessly and sadistically 'persecuted' them. Noteworthy too is the Prophet's reprobation of their "kindling the fire of war": Jewish spokesmen today maintain that it is but another demented contention of 'anti-Semitic' lunatics that certain Jews have fomented wars between non-Jews (see BISMARCK, HENRY FORD, GRAHAM GREENE, VICTOR HUGO, GEORGES SOREL). Actually, of course, the epithet of 'anti-Semitism' is meaningless and ridiculous when applied to Mohammed, for the Arabs are true representatives of this obsolete 19th century racial categorization, while Jews are

not (see the article "Chazar" in the Jewish encyclopedias). Mohammed was assassinated by a Jewess who poisoned his food. (Sir Richard Burton, *The Jew, the Gypsy and El Islam*, page 33)

MOJECKI, PRZESLAW. 16th c. Pohsh writer. Wrote *Jewish Atrocities, Murders and Superstitions*, usually acknowledged as a classic of reportage of the Jewish situation in Poland.

MOLIERE (Jean Baptiste Poquelin). 17th c. French dramatist. 'The Shakespeare of France,' and one of the world's great masters of comedy. His

works embody the traditional French literary image of Jews as grasping and criminal. Cleante, an obvious symbolical figure for France itself, is squeezed between a miserly father and an unscrupulous Jewish usurer named Simon, in *L'Avare*. See also *Le Bourgeois Gentilhomme* and *Les Facheux*.

MOLINA, TIRSO DE. 17th c. Spanish dramatist. The originator of the often-imitated Don Juan legend, he almost always referred to the Jews with the phrase "Infame Judio." In *La Prudencia en la Mujer*, he calls Jews "the most ruinous nation under the sun, hated and feared by the world."

MOMMSEN, THEODORE. 19th c. German historian. Although he had originally taken a stock liberal position in favor of the Jewish immigrants then entering Germany in increasing floods from the east, he did eventually beg off over the dual nationality or state-within-the-state accommodation always demanded by Jewry:

The great number of specifically Jewish societies which exist here in Berlin appear to me to be definitely evil, insofar as they are not purely religious... The Jews have no Moses to lead them back to the Promised Land; whether they sell pants or write books, it is their duty, insofar as they can do it

without violating their conscience, to combat the peculiarity of their existence, and to batter down the fences between them and their fellow citizens. (*Ein Wort iiber unser Judenthum*)

MONTESQUIEU (Charles de Secondat). 18th c. French philosopher.

Where there is money there are Jews. (*Lettres persanes*, 60)

MORATIN, LEANDRO DE. 18th c. Spanish dramatist.

Their expressions, their beards, their posture, their loathsome activities, the dismal voice with which they accost you, all bespeak bad faith, greed, buying low and selling high. There is nothing they will not buy nor sell, nothing with which they do not deceive those who trade with them. This is their function in life: to swindle, to lie. It is what they do in Bayonne and in the country of Avignon, as well as those who are scattered across the rest of Europe... (*Obras postumas*)

MORGAN, THOMAS. 18th c. English thinker. The Moral Philosopher attacked Jews and their religion as intolerant, fanatical and parasitical.

MORTON, J. STERLING, AND WATKINS, ALBERT. 19th c. American historians. Their *Illustrated History of Nebraska* was a Populist-oriented work that depicted "the Shy locks of Europe" enslaving "the toilers of America."

MOTHER GOOSE. Traditional English nursery rhymes. Formerly contained the following poem:

Jack sold his gold Qgg To a rogue of a Jew, Who cheated him out Of the Half of his due.

The Jew got the goose. Which he vowed he would kill. Resolving at once His pockets to fill.

As Sigmund Livingston (Leibstein), one of the founders of the Anti-Defamation League, points out in his book *Must Men Hate?*, this poem has been deleted from all editions of the children's poem book since the 1930s, when the Jewish 'defense' agency went to work on publishing firms. (See also the case of MADISON GRANT'S *Conquest of a Continent*.)

MOUSSEAUX, HENRI R. GOUGENOT DES. 19th c. French 'occult' writer. His *Le Juif, le Judaïsme, et la judaïsation de la peuples Chrétiens*, although written from a rather dogmatic Roman Catholic viewpoint, is nevertheless a profound and intriguing study of the darker aspects of Jewish life and lore by a writer with a deep knowledge of esoteric matters. Some of his other works are also valuable, if marred by a too-uncritical acceptance of dubious supernatural and diabolist events.

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NASHE, THOMAS. 16th c. British dramatist. *The Unfortunate Traveller*, one of the first English-language novels, has two Jews as its villains. Zadoch and Zachary are shown as usurers, cannibals, human vivisectionists, assassins and assorted other monstrosities.

NEW YORK CITY POLICE GAZETTE. An article in 1862 said: The developments of almost every day serve to show the extent to which the German Jews are acting as receivers of stolen goods... A very general suspicion prevails against this people, and it is not surprising. Many of them are professional lifters, burglars and swindlers. Those in business find it difficult to effect an insurance upon their stock because of the frequency with which fires occur in their stores and suspicious circumstances attending them. (Glanz, "Source Materials. . ." YIVO Annual of Jewish Social Science, vol. 6)

NEW YORK TRIBUNE.

There must be some other cause than their religion which makes these people dreaded as permanent inhabitants by every country to which they come. (September 27, 1891)

NIETZSCHE, FRIEDRICH. 19th c. German philosopher.

The Jews are the most remarkable people in human history because, whenever they have been faced with the question, "to be or not to be," they have always decided, with an uncanny insight, to be, at any price - even if that price was the radical falsification of human nature, naturalness, reality, and the entire inner world as well as the external world. They have entrenched themselves within all the provisos under which a people can survive intact, or has been allowed to survive. Out of their own consciousness they have evolved a set of ideas in opposition to all natural conditions of living -one by one they have taken religion, culture, morality, history, and psychology, and converted them irreparably into a contradiction of their natural meaning. We meet with the same phenomenon elsewhere, but all disjointed, a mere copy -for the Christian church lacks all claim to originality as compared with the "holy race" . . . Because of their capacity for distortion, the Jews are the most fateful people in human history. In the course of their operations they have hoodwinked mankind so much that, even to this day, the Christian can feel anti-Semitic without realizing that he himself is the logical consequence of Judaism.

In my Genealogy of Morals I give the first psychological explanation of the distinction between a noble morality and a morality of resentment; the latter being merely a negation of the former - and this latter is the Jewish-Christian morality through and through! In order to be able to say no to life on the up-grade, to success, power, and beauty, and self-affirmation on earth, it was necessary for the instinct of resentment, or for the genius of

resentment, to discover another world, one from which that affirmation of life could be regarded as evil and reprehensible. Psychologically considered, the Jews are a people very hard to suppress, who when they had to face impossible surroundings, deliberately selected the part of decadence, and made their choice with a profound worldly wisdom in order to preserve themselves

intact. I do not mean that the Jews were overcome by decadence, but that they saw in it a method by which they could assert themselves against the world. The Jews are the opposite of decadent: they have simply been obliged to take on the part, so much so that with an incredible degree of histrionic genius, they have managed to place themselves in control of all decadent movements (such as Paul's Christianity) in order to make themselves stronger than the assertive forces of life. The kind of man who seeks power under Judaism or Christianity (that is, the priest) uses decadence as no more than a means to an end. This kind of fellow has a real interest in making people sick, and in upsetting the ideas of "good" and "evil," "true" and "false," in a way which is dangerous to life and a slander against this world in which we live...

The Gospels are invaluable as evidence of the corruption which had already attacked the early Christian community. At the death of the savior, a process of decay began which Paul, with the cyclical logic of a rabbi, merely developed to its conclusion. These Gospels cannot be read with too much care; there are difficulties in every word of them. I admit, and I hope it will not be held against me, that it is this very fact which makes them such a delight for a psychologist. For they are the reverse of a merely naive corruption: they represent an ultimate refinement, an artistic triumph of mental rottenness...

Here we are among Jews: this is the first thing to be remembered if we don't wish to lose the scent, in this book, the illusion of personal "holiness," which literally amounts to genius, and has never been even approached in other books or by other men; the elevation of deceit in attitude and phrase to the status of an art - is not any accident due to the exceptional talents of any one individual. It is a racial matter, in the formulation of Christianity, the art of concocting holy lies, which is the essence of Jewishness, after many centuries

of earnest apprenticeship and practice in Judea, has reached technical perfection. The Christian, who is the last word in falsity, is the Jew repeating his type - thrice a Jew...

Little super-Jews, fit only for the madhouse, reversed all values to suit themselves, as if the followers of Christ alone were the meaning, the salt, the standard, and even the supreme court of mankind... Such a calamity was only possible because a species of megalomania, similar to this one, and racially like it (orthodox Jewish) was already in existence. When a division appeared between official Jews and Christian Jews, the latter had no alternative but to employ the self-protective measures peculiar to the Jews themselves, whereas the Jews had used it only against Gentiles. The Christian is only a nonconformist Jew...

It is advisable to put on gloves before handling the New Testament. The presence of so much filth makes this precaution advisable. We would as soon hob-nob with Polish Jews as with early Christians, and there is no need to elaborate our objection: neither smells good...

Paul, the Jew, the eternal and perfect Jew - Paul the genius -realized that, by means of the small sectarian Christian movement which had broken away from Judaism, a world conflagration could be kindled. He realized that, by means of "God on the Cross," everything underhand, seditious, and a product of rebellious intrigues within the empire, might be welded together into one immense power. "For salvation is of the Jews". . . (The Antichrist)

It is a bit amusing that even Nietzsche, in the middle of this, felt the urge to divert the accusation of bigotry with an ambiguous phrase that is usually translated as a condemnation of 'anti-Semitism.' As we read it nowadays, the sentence appears something like: 'An anti-Semite is unworthy of respect, because he is a liar on principle.' What

Nietzsche really intended, however, would be the following: 'An anti-Semite does not become more worthy of respect because he is a liar for the sake of principle.' (His context is a rejection of senseless people who make a point of holding prejudged, ill-considered notions about anything, including the Jews.)

NIKOLAI I. Tsar of Russia.

The ruin of the peasants in these provinces are the Zhids. They are full-fledged leeches sucking up these unfortunate provinces to the point of exhaustion. (Diary, 1816)

NOBILE, PAOLO, AND RAIMONDI, ARISTIDE. 20th c. Italian journalists. They were co-editors of *Rivista di Milano*, a Mussolini-era daily newspaper that devoted much attention to alleged Jewish involvement in communism and conspiratorial Freemasonry.

NORRIS, FRANK. 19th c. American novelist. *McTeague*, generally acclaimed as a classic in the 'realist' genre, portrays a Polish Jew, Zerkow, as the incarnation of greed. The eloquent passage describing his incredible lust for gold - to the point of sleeping in a pile of it - is memorable.

NORTON, CHARLES ELIOT. 19th c. American educator. He wrote to JAMES RUSSELL LOWELL complaining that Jewish students then beginning to enter Harvard University in large numbers would "keep the Christian youths away." (Letter of October 17, 1887) Norton described the then-famous Jewish actress, Rachel, as "Jewier than ever & tried to skin a flint in Boston." (W. Story, in a letter to Lowell, December 30, 1895.)

OLMSTED, FREDERICK LAW. 19th c. American architect, historian.

A swarm of Jews has, within the last ten years, settled in every Southern town, many of them men of no character, opening cheap clothing and trinket shops, ruining or driving out of business many of the old retailers, and engaging in an unlawful trade with the simple negroes, which is found very profitable. (The Cotton Kingdom. For other views on Jewish involvement in exploiting the South, see ULYSSES S. GRANT and MARK TWAIN.)

O'NEILL, EUGENE. 20th c. American dramatist. It is held against him that he took part in the "Jewish Symposium" of THEODORE DREISER in the latter's *American Spectator* magazine shortly after Hitler took power in Germany. (*American Spectator*, September 1933)

ONODY, GEZA VON. 19th c. Hungarian statesman. He launched the Tisza-Eszlar ritual murder prosecution. Later, he joined with ADOLF STOCKER of Germany and his fellow Hungarian, VICTOR von ISTOCZY, to organize the first International Anti-Jewish Congress at Dresden in 1882. Von Onody was widely recognized as one of the great orators of his day.

ORANO, PAOLO. 20th c. Italian writer. *The Jews of Italy* was one of the more influential books published under the Mussolini regime.

ORIGENES. Third c. Alexandrian theologian. One of the greatest Hebraists, he charged Jewry with being addicted to magical practices. (*Commentary Upon Matthew*)

OVERBURY, THOMAS. 17th c. British writer. "A Devish Usurer" is one of the episodes in his *Characters*. The figure sketched is a Jew.

OXFORD ENGLISH DICTIONARY. A recent lawsuit, brought by a Jew, was decided in favor of the publishers. The

Jew had demanded that the following definition be expunged by court order: "Jew. v. colloq. trans. To cheat or overreach, in the way attributed to

Jewish traders or usurers. Hence Jewish. . (volume 5, page 577).

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PAASCH, CARL. 19th c. German investigator. Even Jewish experts have conceded that his *Eine jiidische-deutsche Gesandtschaft...* was an elaborate and thoroughly researched study of Jewish subversion.

PARIS, MATTHEW. 13th c. British historian. Widely recognized as the greatest English historian of the Middle Ages. His *Chronica majora* is full of references to the problems caused the people by Jews living among them prior to their expulsion. In regard to the ritual murder of Hugh of Lincoln, he wrote:

About the feast of Peter and Paul [in the year 12551, the Jews of Lincoln stole a child called Hugh, being eight years old; and when they had nourished him, in the most secret chamber, with milk and other childish aliments, they sent to almost all the cities of England wherein the Jews lived, that, in contempt and reproach of Jesus Christ, they should be present at their sacrifice at Lincoln. . . And, coming together, they appointed one Lincoln Jew for the judge, as if it were for Pilate. By whose judgment, by the consent of all, the child is afflicted with sundry torments. He is whipped even unto blood and lividness, crowned with thornes, wearied with spitting and stickings... And after they had derided him in

diverse manners, they crucified him. (See also GEOFFREY CHAUCER, Sir RICHARD F. BURTON, and ARNOLD LEESE.)

PARIS MERCHANTS' GUILDS. In 1777, the six guilds petitioned Louis XV against the proposed readmission of the Jews to France, as follows:

These men are like wasps that enter a hive to kill the bees. The Christian merchant conducts his business as an individual unit, whereas the Jews are always running together, like quicksilver. (See - among others - CHARLES FOURIER and FREDERICK OLMSTED.)

PARKINSON, C. NORTHCOTE. 20th c. British writer. East and West says Jews are a constant fifth-column in the West, undermining it in an ancient struggle with the East. Left Luggage discusses Marx's Jewish antecedents, maintaining that the founder of communism can't be understood as a German but only as a grandson of rabbis on both sides of his family.

PATAUD, EMILE. 19th c. French socialst. One of the most popular agitators in the labor confederation inspired by the teachings of GEORGES SOREL, he observed in a letter to 'Baron' Rothschild that "Jew is synonymous with inhuman." (L'Humanite, April 11, 1911)

PEPYS, SAMUEL. 17th c. British diarist. In the famous Diary (for October 13, 1663), he records his unfavorable impressions after attending a service in a synagogue. His criticisms have nothing to do with religious doctrine, but with Jewish psychology and group behavior, as he saw, it.

PERCY, THOMAS. 18th c. British antiquary. Reliques of Ancient English Poetry reproduces the old ballad of Gumutus, the Jew of Venice. It is a highly antipathetical.

expression by the English common folk.

PERSIUS. First c. Roman satirist. "You move your lips in silent dread, and turn pale at the Sabbath of the circumcised." (Satires, 5)

PETER the Great. 17th-18th c. Russian tsar.

You know, my dear Witsen, the character and customs of the Jews. You also know the Russians. I too know them both, and believe me: the time has not yet come to unite these two peoples. (A Nartov, Stories of Peter the Great)

PETRONIUS. First c. Roman poet. When he claimed that "the Jews worship the hog and the ass" (Poetic Fragments), it is usually assumed that he was merely being sarcastic. But actually, he was probably referring to the widespread belief that these animals were somehow involved in the religious proceedings in the Temple at Jerusalem. Plutarch's De Iside, for example, summarized reports on ass worship in the temple made by Antiochus Epiphanes and other conquerors who had penetrated its 'Holy of Holies.'

PICARD, EDMUND. 19th c. Belgian jurist. A prominent lawyer, he became an enthusiast for the anti-Jewish socialism of EDOUARD DRUMONT. His *Synthese de l'antisemitisme* was a monumental attempt to gather all the evidence of Jewish crimes and subversion against Gentiles. In his later work, *L'Aryano-Semitisme*, he wrote: "The antagonism between the Semitic race and the Aryan race is as old as the co-existence of the two races."

PINERO, ARTHUR WING. 19th-20th c. British dramatist. His popular plays. *The Cabinet Minister* and *The 'Mind the Paint' Girl* satirize objectionable Jewish types in Mrs. Gaylustre and Sam de Castro, respectively.

PISEMSKY, ALEXEL 19th c. Russian playwright. *Baal* and *Troubled Sea* show villainous nouveaux riches Jews in league with equally obnoxious 'Christian' stockjobbers and swindlers.

PLINY THE ELDER. First c. Roman naturahst. He said that Jews despise all gods but their own, and are masters of sorcery. (*Natural Histories*)

PLUTARCH. First c. Greek writer. His *Moralia* has strongly anti-Jewish passages. *De Iside et Ostride* speculates on the beliefs of Jewish mysticism, and on the demonic nature of the Jewish god.

POIRE, EMMANUEL. 19th c. French artist. One of the brilliant cartoonists in the 'stable' of EDOUARD DRUMONT, using the name Caran d'Ache.

POLENZ, WILHELM VON. 19th c. German novehist. Jews are shown swarming out of the big cities to "harvest" the peasants in his widely read and influential *Der Buttnerbauer* (Peasant from Buttner). ADOLF HITLER is believed to have been influenced by this book in his early years. Von Polenz described the decadent, Judaized stage of urban civilization as a counterforce to the soulful, naive folk culture which lay over the countryside.

POPE, ALEXANDER. 18th c. British poet.

Keep us, we beseech thee, from the hands of such barbarous and cruel Jews, who albeit they abhor the blood of black-puddings, yet thirst they vehemently after the blood of the white ones. And that we may avoid such like calamities, may all good and well-disposed Christians be warned by this unhappy wretches woeful example to abominate the heinous sin of avarice. (*A Strange but True Relation*. . .)

This is a prose piece on the alleged conversion to Judaism and circumcision of the publisher Edmund Curll. The latter was involved in

almost every criminal aspect of publishing, from piracy to pornography. In another connection, he provided ancient Jewish Kabbalistic texts and secret 'grimoires' to Sir Francis Dashwood, the founder of the Satanist-oriented Hell Fire Club. Pope's "blood" references -although intended as sly referrals to a supposed mishap that befell Curll during the rabbis' circumcision process - also embody a subtle hint at ritual murder. Oddly, this piece has been excluded from all but one of the countless 'complete editions' of this great poet's works. (See Bibliography)

POPES, ROMAN CATHOLIC.

SYLVESTER I. Condemned Jewish anti-Christian activities.

GREGORY I ('The Great'). Protested wholesale circumcision of Christian slaves by Jewish traders, who monopolized the slave trade in Europe and the Middle East and were widely suspected of supplying white girls to Oriental and African buyers.

GREGORY VIII. Forbade Jews to have power over Christians, in a letter to Alfonso VI of Castile.

GREGORY IX. Condemned the Talmud as containing "every kind of vileness and blasphemy against Christian doctrine."

BENEDICT XIII (an 'anti-Pope'). His Bull on the Jewish issue (1450) declared: "The heresies, vanities and errors of the Talmud prevent their knowing the truth."

JULIUS III. Contra Hebreos retinentes libros (1554) ordered the Talmud burned "everywhere" and established a strict censorship over Jewish genocidal writings - an order that has

never been rescinded and which presumably is still binding upon Catholics.

PAUL IV. Cum nimis absurdum (1555) promulgated immediately after his coronation, was a powerful condemnation of Jewish usury. It embodies a model legal code to curb Jewish power that was recommended to all communities.

PIUS IV. Condemned Jewish genocidal writings.

PIUS V. Hebraeorum gens (1569) expelled all Jews from the Papal States.

GREGORY XIII. Declared that Jews "continue to plot horrible crimes" against Christians "with daily increasing audacity."

CLEMENT VIII. Condemned Jewish genocidal writings.

ALEXANDER VIII. Condemned Jewish genocidal writings.

BENEDICT XIV. Quo Primum (1751) denounced Jewish control of commerce and "systematic despoliation" of the Christians through usury.

PIUS VII. Known generally as an 'anti-Semite' by Jewish writers.

LEO XIII. Humanum genus (1884) dealt mainly with Freemasonry, but Jewish experts have taken exception with it because it likens Masonic lodges to the "Synagogues of Satan" mentioned by John's Revelation (2:9, 3:9).

BENEDICT XV. Warned, in 1920, against "the advent of a Universal Republic which is longed for by all the worst elements of disorder." This is resented by some Jews because of their active sponsorship and direction of such projects as

the League of Nations and United Nations. And in effect, all Popes who have issued editions of the Index Expurgatorius, in which Jewish genocidal and anti-Christian writings are condemned, according to the instructions of the Council of Trent.

POSIDONIUS. First c. B.C. Greek philosopher. This philosopher of the Middle Stoa believed that the Jews have tremendous magical powers. He was quoted by STRABO as declaring: "They are the worst of all men." (T. Reinach, Textes. . . , 16:2:43)

POTTER, BEATRICE. 19th c. British socialst. Miss Potter (later, Mrs. Sidney Webb) wrote a forceful series of articles on Jewish oppression of English needle-trades workers in clothing sweatshops (Nineteenth Century magazine, 1888). Observed: "The art of the English tailor has been exchanged for the perfect mechanism of Jewish organization." Later in life, of course, the Webbs became voluble apologists for Jewish Bolshevism.

POUND, EZRA. 20th c. American-European poet. Remarked Ben: better keep out the jews or yr/grand children will curse you jews, real jews, chazims, and neschek* also super-neschek or the international racket. (Canto 52)

The yidd is a stimulant, and the goyim are cattle [who] go to slaughter with a maximum of docility for David Rex, the prime s.o.b. (Canto 74)

Democracies electing their sewage till there is no thought about holiness a dung flow from 1913 * * and, in this, their kikery functioned, Marx, Freud, and the American beaneries Filth under filth, Maritain, Hutchins or as Benda remarked: 'LaTrahison'. (Canto91)

At this point, and to prevent the dragging of red-herrings, I

wish to distinguish between prejudice against Jews as such, and the suggestion that the Jew should face his problem. DOES he propose to

continue to rob other men by usury mechanisms while wishing to be considered a 'neighbor'? Usury is the cancer of the world, which only the surgeon's knife of fascism can cut out of the life of nations. (Money Pamphlet No. 3. What Is Money For?)

All the Jew part of the Bible is black evil. Question is mainly how soon one can get rid of it without killing the patient. (ABC of Economics)

Don't start a pogrom. That is, not an old style killing of small Jews. That system is no good whatever. Of course, if some man had a stroke of genius, and could start a pogrom up at the top... there might be something to say for it. But on the whole, legal measures are preferable. (Italian State Radio broadcast of April 30, 1942)

Elsewhere in Pisan Cantos, Pound compares a great Gentile hero of France with a Jew who became premier: "Petain defended Verdun while Blum was defending a bidet." *Neschek is Hebrew for 'bite'; it has long been a jocose word among Jews for such things as excessive interest in moneylending and unearned commissions on transactions and exchanges of all kinds. **1913 was indeed an unlucky year for Western civilization, but a banner year for its enemies. In America in that year were established (among many other disasters) the Federal Reserve System and the tax-free foundations, which have been principal bases of financial power for the destructive force.

PREZIOSI, GIOVANNI. 20th c. Italian scholar. The longtime editor of the journal Vita Italiana is often dubbed by Jews 'the dean of the Italian Jew-baiters,' although dispassionate examination of his publications shows the term to be excessive, since nothing could be further from 'baiting'

than Preziosi's calm and expert research into the cause of fundamental problems.

PRIMO DE RIVERA, JOSE. 20th c. Spanish politician. His speeches stressed the Jewishness of Karl Marx and of the ensuing false form of socialism that took his name.

PROUDHON, PIERRE. 19th c. French socialist.

The Jew is by temperament an anti-producer, neither a farmer nor an industrial nor even a true merchant. He is an intermediary, always fraudulent and parasitic, who operates, in trade as in philosophy, by means of falsification, counterfeiting, horse-dealing. He knows but the rise and fall of prices, the risk of transport, the incertitude of crops, the hazard of demand and supply. His policy in economics has always been entirely negative,

entirely usurious; it is the evil principle, Satan, Ahriman, incarnated in the race of Sem. (Cesarisme et christianisme)

The Jews, again the Jews, always the Jews! Under the Republic, just as under Louis-Philippe and under Louis XVI, we are at the mercy of the Jews! (Representant A peuple. May 11, 1848)

PRYNNE, WILLIAM. 17th c. English publicist. A Short Demurrer to the Jewes Long Discontinued Remitter Into England was written by this highly skilled agitator in his campaign to block Oliver Cromwell's plan to reopen England to the Jews. They had been expelled for centuries but were anxious to come back - to the scene of their former 'persecutions.' Prynne is credited with preventing Parliament from rescinding the expulsion order of EDWARD I, although Cromwell finally ducked the issue and accomplished his purpose by simply letting the Jews return on the sly,- and they are still in England illegally today. Prynne's book offers a wealth of documentation on the causes of the original

expulsion, which centered on a ritual murder controversy. According to him, Jewish methods included 'Usuries and Deceits, clipping and falsifying monies, ingrossing all sorts of commodities into their hands, [and] usurping the Nations' trades.'

PUSHKIN, ALEKSANDR. 19th c. Russian poet.

A tall, pale and lean young man with a black beard, and dressed in a frieze cloak, and in appearance a real Jew - in fact, I had taken him for a Jew - and the inseparable ideas of Jew and spy created in me the usual reaction: I turned my back on him. (On meeting an old Lyceum acquaintance; quoted by J. Kunitz.)

Whenever Pushkin had occasion to refer to the Jew - and sometimes he manufactured occasions - he bitterly excoriated him as "a Judas, a spy, a cur." Was this the result of irrational prejudice? It is hard to say, but later Russian literary giants like FYODOR DOSTOYEVSKY and LEO TOLSTOY seem not to have found Pushkin's sensibilities too seriously warped, praising him as the 'father of Russian literature.' As Kunitz agrees, the problem of whether characters or author are 'bigoted' does not apply in the case of Pushkin. This 'Byron of Russia' had the same outlook on the Jewish question as did his hero from England. If Pushkin had devoted more time to the subject, Kunitz admits, he would have had to be classified as a "hardened anti-Semite." The poet's bitterest statements on the Jews are in *The Black Shawl*, *The Avaricious Knight* and *The Hussar*. The first of these interpolates a

"despicable Jew" into an old Romanian folk song; the second assails Jewish greed.

QUEVEDO Y VILLEGAS, FRANCISCO. 17th c. Spanish historian, poet.

The Jews are the swindlers [tramosos] of Europe. (La hora de todos ...)

The Jews founded the new sect of moneyism, combining the reputes of atheists and thieves. (La vida del buscon)

They are so exquisitely detestable because, after God had spoken to them and defended them and aggrandized them with victories, they fell into adoring the fat belly of a Beelzebub or a Baalim. (Espana defendida y los tiempos de ahora)

QUINTILIAN (Marcus Fabius Quintilianus). First c. Roman orator.

The founders of cities are to be detested for concentrating a race which is a curse to others, namely the votaries of the Jewish mumbo-jumbo. (Institutio oratoria)

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RADCLIFFE, ANN. 19th c. British novelist. Jewish characters in her Gothic novels are portrayed as usurers, fences and slippery peddlers. See especially Gaston de Blondville.

RAGOZIN, ZEN AIDE. 19th c. Russian citizen in America. Her article, "Russian Jews and Gentiles" (Century magazine, volume 23) is - rather

hysterically - complained of by Jewish commentators as "laying the foundations of modern anti-Semitism in America." Such an exotic and sinister intent does not seem apparent on reading it, however. She seems only to have wanted to provide that 'free exchange of ideas' so constantly demanded by 'progressive' forces with an alternative view of the situation in Russia, where tsarist "pogroms" were supposedly exterminating innocent Jews. Actually the reverse seems to have been true, to judge from POULTNEY BIGELOW, MARK TWAIN, GOLDWYN SMITH and a whole host of Russian writers - otherwise admitted to be 'great' by Judeo-liberals - that we have cited in this book.

READE, CHARLES. 19th c. British novelist. Jews appear as criminals or parasites in many of his works. In *It Is Never Too Late to Mend*, Isaac Levi is shown taking a terrible and

unwarranted revenge upon a non-Jew.

REDONDO, ONESIMO. 20th c. Spanish political reformer (assassinated by the Communists). He stressed that the instruments of Jewish domination in the modern world are money and the press, and that communism is an instrument of international Jewish capitalism used to smash and afterwards rule the nations. (*El Estado Nacional*)

RENOIR, PIERRE. 19th c. French painter. An active opponent of the convicted traitor Dreyfus, which is usually interpreted as an 'anti-Semitic' attitude. (R. Byrnes, "Jean-Louis Forain. . .")

RESHETNIKOV, DMITRI. 19th c. Russian writer. *Notes of Travel* contains very moving sketches of peasants swindled out of their produce and animals by ruthless Jewish sharpers at a country fair. As the author describes it:

The Jews are in their element. They dominate all around them. They steal, they cheat, they buy up everything. As the fair ends, there is a mood of depression among the peasants. Many are drunk: even in their songs and laughter there is something sad. Their produce is gone, cattle and goats gone, hope gone and only a few kopeks in return. A peasant woman, cheated of her cow, weeps over and over, 'Oh God! What have we come to!' RETCLIFFE, JOHN. 19th c. German novelist. *Biarritz*, written under this pseudonym of Hermann Godsche, was a possible prototype for the controversial *Protocols of the Learned Elders of Zion*. It describes a supposed meeting of the Jewish Sanhedrin (secret Jewish council of elders) in an ancient Jewish cemetery of Prague to plan the next step in their ongoing world-rule conspiracy. *Biarritz*

has been called the sharpest anti-Jewish attack to be written in the nineteenth century, and it attracted considerable attention even outside Germany.

REWBELL, JEAN-FRANÇOIS. 18th c. French revolutionary. A famed leftist Jacobin deputy from troubled Alsace, he bitterly fought 'emancipation' of the Jews. He spoke or intervened at almost every Assembly session at which the question arose. Very significantly, for those interested in the real reasons for the success of the French Revolution, Rewbell feared the political effect on the "most oppressed people" if Jews were given free rein: "The Jews are the alien despoilers of the peasants, and they will turn against the Revolution if they are abandoned to these oppressors" (Le Moniteur, 2:251; quoted by R. Guyot, Documents biographiques). He also disputed the Jewish demand for private communal [kahal] officials, saying: "What do you think of individuals who want to become French but who want nonetheless to keep Jewish administrators, Jewish judges, Jewish notaries, and all this within their own confines?" On Jewish complaints of "exclusion": "You will see that it is not I who excludes the Jews, they exclude themselves." He asked fellow 'anti-Semite' CAMILLE DESMOULINS to visit his home area:

After just a few hours in Alsace, your humanity would certainly move you to use all your talents in defense of a numerous, industrious and honest class of my unfortunate compatriots who are oppressed and ground down by these cruel hordes of Africans (sic) who have infested my region. (C. Hoffman, L'Alsace, chapter 4. See also J. B. BOSSUET, and FOISSAC on the Jew-usury problem in Metz.)

RHENANUS, BEATUS. 15th c. German humanist. Wrote:

No people have so hated others as the Jewish people have; in turn, no people have been so loathed or have so justly provoked implacable hatred, (J. Janssen)

RIEHL, WILHELM. 19th c. German writer. His much-read Bourgeois Society identified the mercantile, finance-oriented

bourgeois class as a danger to the nation unless it integrated itself completely with the peasantry. Riehl saw the rootless urban proletariat as the real peril, and in it he included the migratory worker, the journalist, the bureaucrat and above all, the Jew. He described the wandering Jew as the archetype proletarian, whether the individual was a peddler or a professor.

RIIS, JACOB. 19th c. American journalist, sociologist. While sympathetic with European immigrants flocking to slums in New York City, Riis said of the Jews among them: "Money is their god." (How the Other Half

Lives)

RINDFLEISCH OF FRANCONIA. 13th c. German popular leader. When Jews in the town of Rottingen were caught performing a black magic ceremony with a communion wafer in 1298, it was the last straw for a populace long enchained to moneylending oppression. Rindfleisch became leader of an armed band that entered the Jewish quarter seeking the culprits, as well as demanding retribution for the long years of usury and tax-farming. Emboldened at the success of unofficial justice in Rottingen, numerous other civic groups as far afield as Bavaria welcomed the assistance of Rindfleisch's liberation force. Jewish history, predictably, claims that enormous numbers - some say more than one hundred thousand - of Jews were killed. But the total of those who foolishly tried to intervene to hang onto illicitly acquired foreclosure property and the like, and lost their lives, was actually only a few dozens.

ROBERTS, STEPHEN H. 20th c. Austrahan historian. Though hostile on almost every point to National Socialism, his *The House that Hitler Built* does admit that Jews were a menace in Germany:

It is useless to deny that a grave Jewish problem existed in Germany. The nation was in the unfortunate geographical

position of being the first stage in the perennial push westward of the Pohsh Jews. Unless forced on, they tended to stop in Berlin and Hamburg, where they obtained an unduly large share of good professional positions. In Berlin, for example, when the Nazis came to power, 50.2 per cent of the lawyers were Jews. In medicine, 48 per cent of the doctors were Jews, and it was said that they systematically seized the principal hospital posts. The Jews owned the largest and most important Berlin newspapers, and they had made great inroads on the educational system.

ROCKWELL, LINCOLN. 20th c. American pohtical innovator. He attempted to revive Hitler's National Socialism in America in the 1950s, believing it to be the only political system that can effectively oppose the two-headed Jewish thrust of money control from above and communism from below. Rockwell was a vigorous writer, speaker and self-taught propagandist, with an incisive wit and sense of humor that enabled him to reach many people who would not otherwise listen to what is usually denounced as 'hatemongering.' It is now apparent that Rockwell only intended to use the German 'Nazi' image as a sensationalist publicity stunt to "hitch a free ride on the Jews media," as he once said. But he was

assassinated immediately after he had begun to reshape his organization into a more Americanist-Populist mold.

RODIN, AUGUSTE. 19th c. French sculptor. An active anti-Dreyfusard, usually interpreted as an 'anti-Semitic' commitment. (R. Byrnes, "Jean-Louis Forain. . .")

ROHLING, AUGUST. 19th c. German Hebraist. His *Die Polemik und das Menschenopfer* and *Der Talmudjude* were basic studies on the ritual murder question. He believed he had found cryptic sanction for this form of genocide in the ancient Jewish scriptures like the Talmud and Kabbala. His reputation is somewhat compromised by excessive claims.

but nevertheless he did accomplish valuable work in researching an almost totally unknown area of literature.

ROSENBERG, ALFRED. 20th c. German writer. He wrote many profound studies touching on racial and economic issues, including *Die Spur des Juden im Wandel der Zeiten* on the Jewish question. Rosenberg was one of the ideological leaders of National Socialist Germany.

ROSS, ALEXANDER. 17th c. British publicist. He helped arouse public opinion against Cromwell's plan to readmit the Jews. His *View on the Jewish Religion* asserted that Jewish sects regularly stole children, circumcised and crucified them, in a rite supposedly essential to Jewish magic and mysticism. Jewish life, he averred, "is filled with the keenest attention to evil spirits." (See also WILLIAM PRYNNE and CLEMENT WALKER.)

ROSS, L. F. 19th c. American military man. As did Generals ULYSSES S. GRANT and WILLIAM T. SHERMAN, Ross confronted Jewish 'carpetbagging' cotton traders preying upon captured Confederate areas during the Civil War. In a letter to General John A. McClernand, he wrote:

The cotton speculators are quite clamorous for aid in getting their cotton away from Middleburg, Hickory Valley, etc., and offer to pay liberally for the service. I think I can bring it away with safety, and make it pay to the Government. As some of the Jew owners have as good as stolen the cotton from the planters, I have no conscientious scruples in making them pay liberally to take it away.

ROSSETTI, DANTE GABRIEL. 19th c. British artist. "But as to his doings, and jawings, and jewings, William brought me the news." (Ruskin, Rossetti...)

ROSSINI, GIOACHINO. 18th-19th c. Italian composer. He condemned the debasing of musical taste, as he described it, by the

Jewish opera mass producer, Giacomo Meyerbeer (ahas Jakob Beer), whom he had earher introduced to the French musical public. Meyerbeer's smashing commercial success drove Rossini from the field and into premature retirement. The Italian scorned the unvocal quality of this "modem music" and looked for a return to better things "when the Jews have finished their sabbath." (R. Gutman, Richard Wagner)

ROUSTANE, E. 19th c. French dramatist. His play *Le Juif de Sofieka* is set in Russia, and shows a Jew bringing an entire town to ruin. The Israelite enters as a half-dead vagabond, and ends by taking over the lord's estate and reducing the peasants to hopeless indebtedness and the most miserable servility to the large numbers of other Jews who eventually flock in. But in attempting to revolt against this, the common folk anarchically kill and burn everything -including their own homes. As the curtain falls, the Jews have recouped their forces and ventured back to finance the rebuilding.

ROWLANDSON, THOMAS. 18th c. British artist. One of the great caricaturists, he drew numerous mocking scenes of Jews and the grotesqueries of their life in his day.

ROZANOV, VASILI 19th c. Russian poet, thinker. One of the leading critics and intellectuals of tsarist Russia, he prepared an extensive study of Jewish ritual murder during the sensational trial of the Jew, Mendel Beiliss. This was later published as *The Relation of the Jews to Blood*, and is one of the most important documents on this forbidding (and forbidden) topic. Rozanov presently has a certain renown as a poet and neo-Dostoyevskyian essayist, which however is nowhere commensurate with his genius.

RUIZ, JUAN. 13th c. Spanish cleric, writer. In the famous *Libro del Buen Amor*, he remarked how quickly "the Jew of today doubles his evil money."

RUTILIUS CLAUDIUS NAMATIANUS. Second c. Roman living in Gaul. His *De riditu suo* is a brilliant essay on what he regarded as troubles caused by the Jews of that day.

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SABATINI, RAFAEL. 20th c. British writer. His biography, *Torquemada*, has many references to the pre-expulsion Jews of Spain showing that they were usurious and ostentatious, and that they may possibly have committed ritual murder.

SACCETTI, FRANCO. 14th c. Italian poet. This colleague of Boccaccio, in his *I Novelle*, satirized unscrupulous Jewish physicians and their gullible patients.

SACHS, HANS. 16th c. German poet. Many of his more than 6,200 dramas deal with Jews, and these he painted in various hues of charlatanry and evil.

SALBURG, EDITH. 20th c. German novelist. Her many works contend that Jewish greed and commercialism undermine the native roots of the people. With NATHANIEL JUNGER, she was one of the first to make a racial analysis of the Jewish issue, contending that Judaism is not merely a religion but a facade for a secret fraternity linked by blood. (*Erinnerungen einer respectlosen*)

SAND, GEORGE (Amantine Dupin Dudevant). 19th c. French novelist.

I saw in 'the wandering Jew' the personification of the Jewish

people, exiled in the Middle Ages. Nevertheless, they are once again extremely rich, owing to their unfailing rude greediness and their indefatigable activity. With their hardheartedness that they extend toward people of other faiths and races they are at the point of making themselves kings of the world. This people can thank its obstinacy that France will be judaized within fifty years. Already some wise Jews prophesy this frankly. (Letter to Victor Lorie, 1857)

The Mississippiens, a play, brings the medieval dramatic image of the Jewish moneylender up to date as part of the moneyocracy that scrambled up over the other classes to oust the feudal aristocracy after the French Revolution. (Sand was herself a descendant of the original nobility.) Samuel Bourset, the Jewish character, is "a man capable of speculating financially with his own intestines." He is worse than SHAKESPEARE'S Shylock because he has no religion other than money, and for it sells his own daughter. The play expertly depicts the feverish profiteering that prevailed during the 'enrichissez vous' (get rich quick) epoch of Louis Philippe. Sand's Bourset is thought by some to have been intended to illustrate the anti-Jewish ideas of her good friend, PIERRE LEROUX.

SARGENT, JOHN SINGER. 19th-20th c. American artist. He was called 'anti-Semitic' when his 1919 fresco for the new Boston Library showed "Judaism" as an ugly, deformed hag with bandaged eyes. He replied that he was only following medieval artistic traditions and refused to change the depiction.

SARMIENTO, DOMINGO. 19th c. Argentine writer, and president of the republic after 1868. He wrote that Jewry employs moneylending to accumulate cash for the day, dreamed of by them for twenty or thirty centuries, when they will be able to retake their ancient homeland. Sarmiento believed that Jews systematically disturb the economies of

the lands in which they live because they cannot make money on speculation when conditions are stable (on this idea, see J. W. von GOETHE and WALTER SCOTT). (Condicion del extranjero en America)

SATURDAY EVENING GAZETTE (Boston). "It is strange that a nation that boasts so many good traits should be so obnoxious." (1879)

SAVONAROLA, GIROLAMO. 15th c. Italian religious leader.

We must abolish the pestiferous affliction and cankerous worm of usury, endured for sixty years in Florence, of the perfidious and God-hating Hebraic sect. (Sermons of 1495) Reportedly one of the most powerful orators of all time, Savonarola was successful for a time in ridding his city of the Jews who - supposedly barred from other pursuits - were lending money at interest rates as high as thirty per cent. However, it is one of the curious facts of history that no rebel, from JESUS OF NAZARETH to ADOLF HITLER, has ever managed to challenge the money power and survive. Savonarola and GIORDANO BRUNO (who were by no means the most extreme "heretics" against the Roman Catholic establishment) were both burned at the stake;

oddly, they were also the only pair who spoke out against what they regarded as Jewish crimes against the non-Jew.

SAXBE, WILLIAM. 20th c. American politician. On at least two occasions, Saxbe made public pronouncements that raised an outcry from Jews. In February, 1973, he said: "If the Zionist Jews believe that we are going to fight to the last drop of the farmer's blood, then I'm not going to be a part of it." In 1974, while attorney general, he said that it was no longer necessary to maintain the government's list of subversive organizations:

One of the changes that's come about is because of the Jewish intellectual, who was in those days very enamored of the Communist Party. Communism has in many ways lost its attractiveness to Jewish intellectuals. (Times of Israel news magazine, May 1974)

SCHILLER, JOHANN VON. 18th-19th c. German poet. Die Sendung Mosis - called 'anti-Semitic' by some Jews - is a history of Jewish origins as portrayed by such ancient writers as MANETHO, Diodorus Siculus and STRABO. Schiller accepts Manetho's claim that the Hebrews were expelled from Egypt because they had been spreading a disease: Schiller chastely calls it "national leprosy," but the Egyptians said it was venereal disease.

SCHOPENHAUER, ARTHUR. 19th c. German philosopher.

What a mixed company inhabits the Temple of Universal Fame - generals, ministers, charlatans, jugglers, dancers, singers, millionaires and Jews! It is a temple in which more sincere recognition, more genuine esteem, is given to the several skills of such folk than to superiority of mind...

The Jews are the great masters of the lie. (Parerga und Paralipomena)

SCHUDT, JOHANN. 18th c. German scholar. Judische Merckwürdigkeiten is an important study of Jewish magic and superstition.

SCHWARTZ, PETER. 15th c. German citizen. His 'common man's' explanation of the troubles of the Jews:

The Jews have been punished severely from time to time. But they do not suffer innocently; they suffer because of their wickedness, because they cheat people and ruin whole countries by their usury and secret murders, as everyone

knows. That is why they are so persecuted, and not innocently. There is no people more wicked, more cunning, more avaricious, more impudent, more troublesome, more venomous, more wrathful, more deceptive and more ignominious. (J. Janssen)

SCOTT, SIR WALTER. 19th c. Scottish writer.

After all, it is hard that the vagabond stock-jobbing Jews should, for their own purposes, make such a stroke of credit as now exists in London, and menace the credit of men trading on sure funds like Hurst and Robinson. It is just like a set of pickpockets who raise a mob, in which honest folks are knocked down and plundered, that they may pillage safely in the midst of the confusion they have excited. (Diary, November 25, 1825)

... A gracious letter from Messrs. Abud and Son, billbrokers, etc.; assure my trustees that they will institute no legal proceedings against me for four or five weeks. And so I am permitted to spend my money and my time to improve the means of paying them their debts, for that is the only use of this journey. They are Jews; I suppose the devil baits for Jews with a pork griskin. Were I not to exert myself I wonder where their money is to come from. (Ibid., October 9, 1826)

One does not naturally and easily combine with the Jews' habits and pursuits any great liberality of principle, although certainly it may, and I believe does, exist in many individual instances. They are moneylenders and money-brokers by profession, and it is a trade which narrows the mind. (D. Douglas, Familiar Letters of Sir Walter Scott)

Scott suffered serious financial reverses late in life, for reasons that have never been explained. Some indication of a Jewish role in this appears in the second letter above. Scott's early novels tended to portray Jews - females, at least - in an

idealized way; but this had changed with the late novel, Surgeon's Daughter, with its violent, treacherous half-Jew, Richard Middlemas. In his Life of Napoleon, he remarks that the "irresistibly powerful Jacobins," Robespierre, Danton and MARAT, divided up in the Paris synagogue the high state positions in post-revolutionary France.

SCRIBE, EUGENE. 19th c. French dramatist. In his *Le Vau d'Or*, a stock speculator calls the 19th century "a Jewish age."

SENECA (Lucius Annaeus Seneca). First c. Roman philosopher. The customs of that most criminal nation have gained such strength that they have now been received in all lands. The conquered have given laws to the conquerors. (De Superstitione)

The great stoic wrote this in response to one of the anti-Jewish uprisings of North Africa in 38 A.D. See also APION, HECATAEUS, MANETHO.

SESSA, KARL B. A. 19th c. German dramatist. The play *Unser Verkebr* (Our Visitors) caricatured the cultural pretensions of newly-rich Jews trying

to 'crash' society. This popular production was given countless times and was reprinted in the noted literary collection Reclam until the early 1900s. Jewish commentators complain that it stimulated a flood of 'anti-Semitic' imitations.

SHAFTESBURY, LORD (Anthony Ashley Cooper). 18th c. British philanthropist. He wrote that it would be tempting to laugh at Jews for their grotesque life-style, if they were not so willing and able to do harm. (Characteristics of Men ...)

SHAKESPEARE, WILLIAM. 16th-17th c. British dramatist.

I hate him for he is a Christian, But more for that in low simplicity He lends out money gratis and brings down The

rate of usance with us here in Venice; If I can catch him once upon the hip, I will feed fat the ancient grudge I bear him. (Shylock in Merchant of Venice 1:3)

Certainly the Jew is the very devil incarnate. (Launcelot, Ibid., 2:2)

The loathesome figure of Shylock, in one of the most charming and popular comedies by one of the major playwrights of history, is recognized by Jewish leaders as a dangerous work of 'anti-Semitism.' Some excited Jewish writers have compared the play in perilousness to the New Testament ("Ye are of your father, the devil. . .") and to the Protocols of the Learned Elders of Zion. Others, more realistically, compare it with the Oliver Twist of CHARLES DICKENS, in the attention it has focused upon certain less attractive national traits. In the practical sphere, it is notable that the Anti-Defamation League of B'nai B'rith, a secret Jewish agency that keeps dossiers on 'anti-Semites' and anti-Communists, was originally set up to "secure discontinuance of the Merchant of Venice in school systems of 250 cities" (see pamphlet, "B'nai B'rith Sounds Call to Arms," c.1936). It should be observed here that no effort has been made to discuss or analyze the supposed bigoted errors of the play in connection with its presentation, but rather to consign it to the pretended nonexistence of CHRISTOPHER MARLOWE'S Jew of Malta and RICHARD WAGNER's Rienzi. As for the play itself, some have contended that Shylock's famous speech in 3:1 ("Hath not a Jew eyes. . .") shows the playwright's inherent "sympathy" for the moneylender. But this is simpleminded, as more perceptive critics generally admit. Shylock is built up a bit that he may be brought down the harder, and so that the author may not seem prejudiced against him. As Prof. Herford has observed: "The modern world has mistaken for sympathy" Shakespeare's profound understanding of the Jew. A point which has been noticed by no scholars as

yet is that

Shakespeare hinges Shylock's downfall on a bit of casuistry that is purely Talmudic - the more so as it deals with blood, a favorite preoccupation of the Talmud. In determining, finally, the outlook on the Jewish problem of one of mankind's profounder observers, the evidence of his other plays must be weighed. Those referring to Jews are: *Two Gentlemen of Verona* 2:3; *Much Ado About Nothing*, 2:3; *Love's Labour Lost*, 3:1; *A Midsummer Night's Dream*, 3:1, *Henry IV, Part 1*, 2:4; *Macbeth*, 4:1. All of the references are disparaging.

SHAW, GEORGE BERNARD. 20th c. British dramatist.

This is the real enemy, the invader from the East, the Druze, the riffian, the oriental parasite; in a word the Jew. (*London Morning Post*, December 3, 1925)

This craving for bouquets by Jews is a symptom of racial degeneration. The Jews are worse than my own people. Those Jews who still want to be the chosen race (chosen by the late Lord Balfour) can go to Palestine and stew in their own juice. The rest had better stop being Jews and start being human beings. (*Literary Digest*, October 12, 1932)

Man and Superman veers close to the old Jew-as-Devil of the medieval morality plays. Mendoza is the Jewish bandit chief, and loud-mouthed Zionist, who meets the hero. Tanner, in the mountains and reappears in Tanner's dream as Satan. (The Jewish identification of Mendoza is omitted in all stage productions.) Dr. Schutzmacher, in *The Doctor's Dilemma*, is described as having made a fortune in the East End of London by selling drugs for a sixpence, under the sign "Cure Guaranteed." Shaw was also the appreciative editor of LAURANCE GRONLUND's 'anti-Semitic' socialistic classic. *The Co-operative Commonwealth*. According to the Jewish newspaper, *American Hebrew*, Shaw was dangerously flirting with National Socialism: "Mr. Shaw has often been a

conundrum to our more ordinary folk, and never more so than with regard to his attitude toward Hitler and nazism. He has indulged in glowing praise of the nazi dictator, has described Austro-German Anschluss as 'a highly desirable event' and has publicly given the Hitler salute. . . I appreciate,' he declares, 'the political sagacity and courage with which he (Hitler) has rescued Germany from the gutter and placed her once more at the head of Europe.' " (*American Hebrew*, July 15, 1938)

SHELLEY, PERCY B. 19th c. British poet. *Oedipus tyrannus*; or,

Swellfoot the Tyrant was a political satire with three absurd Jewish characters: Moses, a "sow-gelder," Solomon, a "porkman" and Zephaniah, a butcher. They are summoned by King Swellfoot and ordered to slay all their pigs. Some Shelley experts believe that Zephaniah may be a spoof upon financier Nathan Rothschild (who was also referred to by WILLIAM THACKERAY, as "a greasy-faced compound of donkey and pig").

SHERIDAN, RICHARD BRINSLEY. 18th c. Irish-born Dramatist. In *The Duenna*, the Jew Isaac Mendoza is merrily ridiculed. "The most remarkable part of his character is his passion for deceit and tricks of cunning" says one character of him; but Mendoza's compulsive attempts to swindle are foiled by the young heroes, and he is tricked into marrying the old and ugly Duenna of a wealthy Spanish family, he seeking a rich heiress and she desperately seeking a husband. The scenes of their courtship are hilarious, with both made to look as ugly as possible, while paying one another most extravagant compliments. *School for Scandal* has similar Jewish types.

SHERMAN, WILLIAM T. 19th c. American soldier. In a letter from Union-occupied Memphis, July 30, 1862, he wrote:

I found so many Jews and speculators here trading in cotton, and secessionists had become so open in refusing anything but gold, that I have felt myself bound to stop it. The gold can have but one use - the purchase of arms and ammunition... Of course, I have respected all permits by yourself or the Secretary of the Treasury, but in these new cases (swarms of Jews), I have stopped it. (The Sherman Letters)

SHLESZKOWSKI. 17th c. Polish physician. In *Odkrycie Zdrad Zydowskich* and *Jasny Dowod o Doktorach Zydowskich* he exposed alleged fraudulent and murderous practices of Jewish medicos. Jewish apologists claim that he was professionally jealous of their superiority.

SIMON, RICHARD. 17th c. French intellectual. His career offers an interesting example of a well-meaning liberal who took an interest in Jewish matters and then went on to become a vocal partisan of the Jews in their ongoing difficulties with his own native people. Simon praised the piety, charity and studiousness of the Jews. But somewhere along the way, things went sour and we find Simon writing:

I confess to you that I did not know [the Jews] well enough when I gave to the public in our language the little book by Leon of Modena touching on their ceremonies. I have spoken too much good of that miserable nation in

my preface, as I realized subsequently from the dealings I have had with several of them. They hate us mortally. (Letter to J.H.)

SKARGA, PETER. 16th c. Polish cleric. His *Zywoty Swietych* (Lives of the Saints) has always been one of the favorite religious writings of Polish Catholics. Skarga included in the book an account of the ritual murder of Simon of Trent; and he served as prosecutor in a trial of a Jew for black magic which made use of a consecrated communion wafer.

SMITH, GOLDWYN. 19th c. British historian, educator.

To pronounce antipathy to the Jew utterly groundless is in fact to frame an indictment against humanity. ("Is It Religious Persecution?" *Independent* magazine, June 1906)

The Jews found it worth their while to buy their way back again and again into lands from which they had been banished, and their existence in which is pictured by historians as a hell. (Essays on Questions of the Day)

This Oxford University scholar was denounced by such prominent Jews as Lucien Wolf as the chief 'anti-Semite' in English-speaking countries. He described himself only as a "Victorian liberal." With POULTNEY BIGELOW, MARK TWAIN and others. Smith was skeptical of the virtually unanimous journalistic campaign claiming that Jews were being exterminated in Russian "pogroms." In his book. *Essays on Questions of the Day*, he printed the official reports of British consular personnel in Russia, who said that it was actually the Russian common folk who were being oppressed by Jewish usurers and landlords.

SMITH, JONATHAN S. 18th-19th c. American dramatist. His play *The Seige of Algiers* claims that Jews were the treacherous allies of the Barbary pirates during the American naval conflict there.

SMOLLET, TOBIAS. 18th c. British novelist. Smollet believed that the Jews had begun busying themselves in politics immediately after their readmission to England by Cromwell. In *The Adventures of Sir Launcelot Greaves*, we look in on the electioneering of Mr. Isaac Vanderpelft, "a stock-jobber of foreign extract, not without a mixture of Hebrew blood, immensely rich." His oration ends: "This is the solid basis and foundation upon which I stand," as the barrel on which he has climbed collapses and he disappears

into it, to the delight of his audience. His rival, Mr. Quickset, also orates, saying, "We are no upstarts, nor foreigners, nor have we any Jewish blood in our veins" (chapter 9). *The Adventures of Roderick Random* has funny scenes between a whore and "the old cent-per-cent fornicator," Isaac Rapine,

a grasping moneylender.

SODDY, FREDERICK. 20th c. Canadian scientist. After winning the Nobel Prize in the 1920s for pioneering discoveries in nuclear physics, Soddy turned his attentions to the more recondite mysteries of international finance and central banking. His major book. *Wealth, Virtual Wealth and Debt*, refers to the Protocols of the Learned Elders of Zion as if Soddy accepted that book's accuracy, if not its authenticity.

SOLZHENITSYN, ALEKSANDR. 20th c. Russian writer. He has been accused of 'anti-Semitism' by some Jews. According to one newspaper analysis from Israel: "Solzhenitsyn's novel. *The First Circle*, is frankly directed against the Jews. It contains a number of Jewish characters, and they are, without exception, scoundrels, traitors and provocateurs. . ."In Solzhenitsyn's writings, "the Russian people is presented as a victim of unforgiving Jewish cruelty. " (Mikhail Grobman, *Jerusalem Post*, November 14, 1972)

SOME ART, WERNER. 20th c. German economist.

Capitalism was born from the money loan. Money lending contains the root idea of capitalism. Turn to the pages of the Talmud and you will find that the Jews made an art of lending money. They were taught early to look for their chief happiness in the possession of money. They fathomed all the secrets that lay hid in money. They became Lords of Money and Lords of the World...

It may be somewhat inexplicable that, while throughout the Middle Ages, Jews were deprived of their "all," they

managed to become very rich again. The Jews were never mulcted. A good portion of their wealth was transferred to fictitious ownership. (*The Jews and Modern Capitalism*)

Sombart's many scholarly books document his belief that capitalism was an outgrowth of the negotiable certificates of wealth of various kinds that had been invented by the Jews for purposes of concealing their money and for international trade. His last major work, *A New Social Philosophy*, is a virtual apology for Hitler's National Socialism.

SOREL, GEORGES. 19th-20th c. French socialst.

No one among us would think of regarding the Jews as enemies of our country if they would consent to live as ordinary citizens, following any honorable trade, performing their religious activities, and contributing to general culture as much as possible; but unfortunately the Jewish intellectuals

consider themselves little Messiahs, and their nation thinks itself obliged to support them in their expeditions. In order to have the right to call themselves architects of great transformations, the Jewish writers fight stubbornly against the spiritual heritage of the society into which they have been admitted by the accident of migration. Such undertakings can not fail to arouse justified anger. A people so abject that it would out of sheer wantonness sacrifice to the Jewish spoofers the depository of its traditions, would obviously deserve to suffer the worst catastrophes. (Quelques pretentions juives)

One of Sorel's favorite quotations was by the prominent Jew, Daniel Halevy: "Antisemitism is a very plausible attitude, and to a certain extent a prudent one" (from Halevy's *Luttes et problemes*, Paris, 1911, page 99). Sorel noted that Jews occupy chief positions in the world of demagoguery, where he said it was easy for mediocrities to make profitable careers. He observed that virtually all Jews encourage or at least

defend pornographic literature. Later in life, just before World War One (which he believed Jewish international finance had arranged), Sorel is described by his biographer as having become "violently anti-Semitic" (Gaetan Pirou, *Georges Sorel*, page 50). With CHARLES FOURIER, PIERRE PROUDHON, MIKHAIL BAKUNIN, Sorel was a direct forerunner of HITLER'S National Socialism in its battle against bogus revolutionaries in secret collaboration with high finance. It is amusing, therefore, that there seems to have developed a certain 'craze' for Sorel among our contemporary 'college kid' Reds, based upon what they think they know of him from censored paperback anthologies currently available.

SOUTHEY, ROBERT. 19th c. British writer.

Some of the lowest order let their beards grow, and wear a sort of black tunic with a girdle; the chief ostensible trade of this class is in old clothes, but they deal also in stolen goods, and not infrequently in coining. A race of Hebrew lads who infest you in the streets with oranges and red slippers, or tempt school-boys to dip in a bag for gingerbread nuts, are the great agents in uttering base silver; when it is worn too bare to circulate any longer, they buy it up at a low price, whiten the brass again and send it abroad. You meet Jew pedlars every where, traveling with boxes of haberdashery at their backs, cuckoo clocks, sealing wax, quills, weather glasses, green spectacles, clumsy figures in plaister of Paris, which you see over the chimney of an alehouse parlour in the country, or miserable prints of the king and queen. . . But when they meet with a likely chapman, they produce others of the most obscene

and mischievous kind. Any thing for money, in contempt of their own law as well as of the law of the country... England has been called the hell of horses, the purgatory of servants and the paradise of women; it may be added that it is the heaven of the Jews - alas, they have no other heaven to expect! (Letters From England)

SPEED, JOHN. 17th c. British historian. Speed took a strong position against Jewish influence in his History of Great Britaine. He said the Jews "ate the Engsh nation to its bones" in the years before their expulsion by EDWARD I in 1290.

SPRING-RICE, SIR CECIL. 20th c. British pohtician.

One by one, the Jews are capturing the principal newspapers of America. (Letter of November 1914, to Sir Edward Grey, foreign secretary. Letters and Friendships)

STEED, H. WICKHAM. 20th c. British journahst, historian. His Hapsburg Monarchy and Through Thirty Years give a great deal of behind-the-scenes information on Jewish influence in European politics, particularly in fomenting wars and revolutions. As a long-time foreign correspondent and managing editor of the Times of London, Steed was one of the most respected reporters of the day.

STERNE, LAURENCE. 18th c. British novehst.

A people with so many testimonies of God's favour who had not profited thereby so as to become a virtuous people, must have been utterly corrupt; and so they were. (The Ingratitude of Israel, a sermon)

STEVENSON, ROBERT LOUIS. 19th c. Scottish writer.

Jew storekeepers have already learned the advantage to be gained from this [unlimited credit] ; they lead on the farmer into irretrievable indebtedness, and keep him ever after as their bond-slave hopelessly grinding in the mill. So the whirligig of time brings its revenges, and except that the Jew knows better than to foreclose, you may see Americans bound in the same chains with which they themselves had formerly bound the Mexicans. (Across the Plains)

STOCKER, ADOLF. 19th c. German political reformer. Starting as court preacher to the Hohenzollems, Stocker became a powerful speaker and laid the groundwork for the modern German movement to free the people from alien influence. Jews have identified him as a forerunner of National Socialism because of his founding of the Christian Social Workers Party.

STRABO. First c. Greek geographer.

There is hardly any place on the whole of the earth which is not dominated by the Jews. (Geographica. T. Reinach, Textes. . .)

STREICHER, JULIUS. 20th c. German pubhcist. As editor of the newspaper *Der Stiirmer* during the Hitler years, he undertook to delve into the darker byways of Jewish life, such as Talmudism, Kabbalism, organized crime, commercialized vice and pornography, and that most emotion-stirring question: whether certain Jews practice the ritualistic murder of Gentile children. Of course, all modern bigotry-free people think they are called upon to draw back their lips and whinny at such a backward idea - because, not being totally chic and up to the minute, they have not yet heard that certain stylish high priests of 'the occult' are now casually admitting that such things certainly are done, and what of it. The reader is referred to several references in the writings of Aleister Crowley, particularly the rituals of the *Ordo Templi Orientis*, where it says as the Second Part of "*De Nuptlis Secretis Deorum cum Hominibus*":

Of the Rites of Blood: It is said that there is a sect of the Jew-Brethren called Chasidim whose practice is the sacrifice of man. Thus preferably a child, but also an adult, is taken from among the Gentiles, and ceremonially slain so that not a drop of the blood is lost, lest the spirit of the victim, taking refuge

in that drop, escape the Exorcist. This blood is then consumed as a sacrament, or employed for talismanic purposes. For once the spirit of the slain one is sealed up into the spilt and gathered blood, it is multiplied in every part thereof, even as in the Mass the Body of Christ is said to be equally in all the myriad consecrated hosts, and His Blood in every drop of consecrated wine, everywhere and for all efficacious. Consider this. (Francis King, *The Secret Rituals of the O.T.O.*, page 190)

Streicher had no national-level political role in Hitler's government, but because of what he had published, the 'Allies' saw to it that he was turned over to the Nuremberg hanging judges.

STUYVESANT, PETER. 17th c. Dutch governor in America.

The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and

land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection, for ourselves as also for the general community of your worships, that the deceitful race -such hateful enemies and blasphemers of the name of Christ -not be allowed further to infect and trouble this new colony. (Letter to the Amsterdam Chamber of the Dutch West India Company, from New Amsterdam, September 22, 1654)

Although many stories are told in the history books about the petty tyrannies of "Old Silvernails" in New Amsterdam, this was one move that he lost. The Jews whom he attempted to

oust merely applied to their fellow Jews in Holland, and the order came back from the Company countermanding the expulsion. (For a similar situation during the Civil War, see ULYSSES GRANT.) Among the reasons given by "their worships" for over-ruling their governor, one stands out rather glaringly, in view of the usual Jewish contention that their people were 'poor and persecuted': ". . . and also because of the large amount of capital which they have invested in shares of this Company." (Harry Golden and Martin Rywell, *The Jews in American History*)

SUMMERS, MONTAGUE. 20th c. British 'occult' writer. In his respected *History of Witchcraft and Demonology*, Summers says that Jews were persecuted "not so much for the observance of Hebraic ceremonies, as is often suggested and supposed, but for the practice of the dark and hideous traditions of Hebrew magic... In many cases, the evidence is quite conclusive that the body and especially the blood of the victim was used for magical ends."

SWIFT, JONATHAN. 18th c. British satirist.

What if the Jews should multiply and become a formidable party among us? Would the dissenters join in alliance with them likewise, because they agree already in some general principles and because the Jews are allowed to be a stiff-necked and rebellious people? (*London Examiner*, April 12, 1711)

There was little or nothing transacted; there were multitudes of sellers but so few buyers, that one cannot affirm the stocks bore any certain price except among the Jews, who this day reaped great profit by their infidelity. (*Satire on Mr. Whiston, Examiner*, June 12 and November 13, 1712)

These were satires on the denizens - Jew and Gentile - of 'Change Alley,' the Wall Street of Swift's London. Swift

singled out for special irreverence Sir Solomon Medina, the first knighted British Jew, who was generally understood to have bribed the Duke of

Marlborough to get his title. Earlier, Medina had been denounced for hanky-panky as an army contractor during the French War. Other anti-Jewish moments occur in Swift's *A Complete Refutation of the Falsehoods Against Erasmus Lewis, Esq.; On the Words 'Brother Protestants and Brother Christians,'* and *On Dr. Rundle, Bishop of Ferry*.

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[TACITUS \(Publius Cornelius Tacitus\). First c. Roman historian.](#)

The institutions which have prevailed among them are tainted with low cunning, for the scum and refuse of our nations, renouncing the religion of their country, were in the habit of bringing gifts and offerings to Jerusalem - hence the wealth and growth of Jewish power; and also because among themselves they keep inviolate faith, and are always ready to show compassion to one another, while they cherish bitter enmity against all others. (Histories, Book V, Section 5.

When the Assyrians, and after them the Medes and Persians, were masters of the Oriental world, the Jews, of all nations then held in subjugation, were deemed the most contemptible. (Annals, 15)

Like most of the best people in ancient Rome, Tacitus considered the Jews a menace to the majority people in their unending subversion of religion, country and family. He coined a motto for the Jews that was widely repeated by other writers: "Adversus omnes alios hostile oedum" (Enemies of all races but their own). On money movements into Jerusalem, see also CICERO.

TARKINGTON, BOOTH. 20th c. American writer. His Penrod stories depict the young Jew, Maurice Levy, as greedy and tricky. Jews also dislike the play *The Gibson Upright*.

TAYLOR, TOM. 19th c. British dramatist. *The Ticket-of-leave Man* has one of the most obnoxious Jewish characterizations in recent English drama, in Melter Moss, a counterfeiter and fence for stolen property.

TERTULLIAN. Second c. Christian father.

What other race is there in the world that has brought upon itself such infamy as has the Jewish? (Ad nationes)

THACKERAY, WILLIAM. 19th c. British novelist. Here's the pillar of 'Change!' Nathan Rothschild himself. With whose fame every bourse in the universe rings; The first Baron Juif; by the grace of his pelf. Not 'The King of the Jews,' but the Jew of the kings.

The great incarnation of cents and consols. The eights, halves and quarters, scrip, options and shares; Who plays with new Kings as young Missus with dolls; The monarch undoubted of bulls and of bears!

O, Plutus, your graces are queerly bestowed! Else sure we should think you behaved *infra dig*! When with favors surpassing, it joyed you to load, A greasy-faced compound of donkey and pig.

Here, just as he stands with his head pointed thus. At full-length, gentle reader, we lay him before ye; And we then leave the Jew (what we wish he'd leave us. But we fear to no purpose) alone in his glory.

This was published alongside an ugly caricature of the great financier in a magazine of May 18, 1833. It is typical of

Thackeray's many comments on the Jews. The satirical burlesque, *Rebecca and Rowena and Codlingsby* are travesties of familiar Jewish characters in SIR WALTER SCOTT and BENJAMIN DISRAELI novels. *Codlingsby*, in addition, suggests a worldwide Jewish banking-political conspiracy. Thackeray's account of his trip to Palestine (From Comhill to Cairo) continues his remarks against Zionist scheming.

THARAUD, JEAN AND JEROME. 20th c. French writers. The brothers Tharaud were fascinated by the Jews and wrote often on the subject. From their early novelistic study of East European ghetto Chazars (*In the Shadow of the Cross*), to *Next Year in Jerusalem*, *When Israel Is King*, and particularly *When Israel Is No Longer King*, their ideas developed to the point where Jews were accusing them of being 'anti-Semites,' a charge they always laughed off. The Tharauds were members of the French Academy and

occupied honored positions in French intellectual life.

THOMSON, JAMES. 19th c. Scottish writer, traveler. A distinguished geographer and a fellow of the Royal Society at a time when that honor still meant something, Thomson was indignant at the situation he found in North Africa:

By his outrageous exactions the Sultan drives the Moor into the hands of the Jew, who affords him a temporary relief by lending him the necessary money on incredibly exorbitant terms. Once in the money-lender's clutches, he rarely escapes until he is squeezed dry, when he is either thrown aside, crushed and ruined, or cast into a dungeon, where, fettered and starved, he is probably left to die a slow and horrible death.

To the position of the Jews in Morocco it would be difficult to find a parallel. Here we have a people, alien, despised and hated, actually living in the country under immeasurably

better conditions than the dominant race, while they suck, and are assisted to suck the very hfeblood of their hosts. The aim of every Jew is to toil not, neither to spin, save the coils which as moneylender he may weave for the entanglement of his necessitous victims. (Travels in the Atlas and Southern Morocco)

See also MOHAMMED. There is a commonly heard explanation for the constant Jewish involvement in loan-sharking, and that is that they were forced into it by the medieval authorities in Europe. We see, however, that there seems to be the same thing going on in the non-European world. One wonders how close to answering this fateful question - fateful for the Jews, as well as for those who have played host to them - was the Jewish writer Leon Poliakov. In describing the life of the traditional religious Jew, Poliakov spends many pages discussing the necessity for constant study of the Talmud and Kabbalah that goes with this

lifestyle. Almost casually, Poliakov observes: "Usury and study were not regarded as incompatible - quite the contrary. One text even specifies that usury offers the advantage of affording plenty of leisure for study." Emphasis supplied. (History Of Antisemitism, page 166)

TIMAYENIS, TELEMACHUS. 19th c. Greek-American writer. Wrote the once popular study. The Original Mr. Jacobs, which was closely patterned upon La France Juive by EDOUARD DRUMONT.

TINDAL, MATTHEW. 18th c. British theologian. He attacked the Jews for their murderousness in destroying the Canaanites in the name of God.

(Christianity as Old as the Creation)

TITUS. First c. Roman emperor. He completed the conquest of Jerusalem and destroyed the Temple after decades of turmoil and subversion originating there.

TOLSTOY, LEO. 19th c. Russian novehist.

Whenever I set myself to study Christianity, I find thrown up against this pure fountain of life a pile of impurities and filth that has mixed itself in, against all justice, joined to the sublime Christian truths, I find this foreign, formless doctrine, a Hebraic doctrine. (The Evangelists, preface)

Tolstoy has been called the world's greatest novelist, perhaps a valid appraisal of many aspects of War and Peace and Anna Karenina. His early works like The Invaders and Sebastopol have many disparaging usages of the word Zhid (equivalent in Russian to 'yid' or 'kike'). War and Peace mentions some 'Austrian Zhid' camp followers as purveyors of all kinds of 'temptations.' Tolstoy, always a devout liberal, changed however, with the rising humanitarian simplistic propaganda of the approaching 20th century. By the time of Resurrection, Zhid had been replaced in his writings with the stately Ebrei and the Jewish image touched up accordingly.

TOUSSANEL, ALPHONSE. 19th c. French sociahst.

I call as the people with that contemptuous name of Jew all those who traffic in money, all unproductive parasites living off the substance and labor of others. Jew, usurer and trader are all synonyms for me. That horde of usurers and lepers, a burden against all mankind since the dawn of the ages and which drags its hatred against other peoples and its incorrigible haughtiness all over the globe... The people of Satan, not the people of God; and the God of the Jewish people is no other indeed than Satan...

Europe is entailed to the domination of Israel. This universal dominion, of which so many conquerors have dreamed, the

Jews have in their hands. The God of Judah has kept his word to the prophets and has given victory to the sons of the Maccabees. Jerusalem has imposed tribute on all the empires. (Les Juifs, rois de l'epoque, preface)

Toussanel was a Fourierist until he broke with them, saying (apparently correctly) that they were departing from the doctrines of their master, CHARLES FOURIER, on the Jewish question. This book made a strong impression upon the ensuing social literature of France. PIERRE LEROUX, another early social reformer, was inspired to investigate the Jewish mysteries by it. PIERRE PROUDHON called Toussanel "the most spiritual

of the socialist writers" (Confessions). EDOUARD DRUMONT praised Toussanel's "Imperishable masterpiece," adding, "my only ambition is... that my book should take its place near his in the libraries of those who would understand the causes which have thrown our glorious and dear country into ruin and disgrace" (La France Juive, volume 1).

TREITSCHKE, HEINRICH VON. 19th c. German historian. The Jew is our calamity! (Ein Wort iiber Unser Judentum)

TRIDON, GUST AVE. 19th c. French social reformer. Du Molochisme Juif, an awesomely powerful book, calls the Jew, "the stain in the picture of civilization, the bad genius of the earth. His gifts are pests. To fight Semitic ideas is the duty of the Aryan race." Tridon followed in the footsteps of PIERRE PROUDHON and MIKHAIL BAKUNYIN: he was an anti-Jewish, anti-Christian Communist.

TRITHEIM OF WURZBURG. 15th c. abbot, thinker.

It is clear that an objection to the usurious Jews is gradually developing amongst the high and low. I approve of lawful methods of preventing the exploitation of the people by Jewish usury. Shall a foreign invading people rule over us?

And rule over us not on account of their greater strength or higher virtue but through their wretched money? Shall these people dare to fatten themselves without punishment on the sweat of the peasant and the craftsman? (J. Janssen)

TROLLOPE, ANTHONY. 19th c. British novehist. The Way We Live Now presents Augustus Melmotte, a fantastically wicked Jewish swindler and financier of mysterious origins and nigh-demoniacal powers. Unquestionably Trollope's masterpiece, especially in the skill with which he describes the Jew's downfall when his lucky pentagrams go crossed, this novel is never republished or referred to today.

TURGENYEV, IVAN. 19th c. Russian writer. The Jew, an early story, portrays a rascally yet pathetic Jew who is both a spy and a panderer for his own daughter. Finally, caught up in his espionage, he becomes an epitome of cowardice in "such strange hideous contortions of body, by such shrieks and skips, that we all smiled involuntarily." Literary Memoirs speaks of Zhidovtsvo (kikery) as "having seized power over the pockets of the entire world" and likely "in a short time to get hold of everything else."

TWAIN, MARK (S. L. Clemens). 19th c. American writer.

Can fanaticism alone account for persecution of the Jews? it is now my

conviction that it is responsible for hardly any of it. In this connection I call to mind Genesis, chapter 47. We have all read the story of the years of plenty and the years of famine in Egypt, and now Joseph with that opportunity made a corner in broken hearts, and the crusts of the poor, and human liberty - a corner whereby he took the nation's money all away, to the last penny; took a nation's livestock all away, to the last hoof; took a nation's land away, to the last acre. Then took the nation itself, buying it for bread, man by man, woman by woman, child by child, till all were slaves; a corner which took everything, leaving nothing, a corner so

stupendous that, by comparison with it, the most gigantic corners in subsequent history are but baby things; for it dealt in hundreds of millions of bushels, and its profits were reckoned by hundreds of millions of dollars, and it was a disaster so crushing that its effects have not wholly disappeared from Egypt today, more than 3,000 years after the event.

Was Joseph establishing a character for his race which would survive long in Egypt, and in time would his name be familiarly used to express that character - like Shylock's? It is hardly to be doubted. Let us remember that this was centuries before the Crucifixion!

In the U.S. cotton states, after the war ... the Jew came down in force, set up shop on the plantation, supplied all the negroes' wants on credit, and at the end of the season was the proprietor of the negro's share of the present crop and part of the next one. Before long, the whites detested the Jew.(1)

The Jew is being legislated out of Russia. The reason is not concealed. The movement was instituted because the Christian peasant stood no chance against his commercial abilities. The Jew was always ready to lend on a crop. When settlement day came, he owned the crop; the next year he owned the farm - like Joseph.(2)

In the England of John's time everybody got into debt to the Jew.(3) He gathered all lucrative enterprises into his hands. He was the King of Commerce. He had to be banished from the realm. For like reasons, Spain had to banish him 400 years ago, and Austria a couple of centuries later.

In all ages Christian Europe has been obliged to curtail his activities. If he entered upon a trade, the Christian had to retire from it. If he set up as a doctor, he took the business. If he exploited agriculture, the other farmers had to get at

something else. The law had to step in to save the Christian from the poor-house. Still, almost bereft of employments, he found ways to make

money. Even to get rich. This history has a most sordid and practical commercial look. Religious prejudices may account for one part of it, but not for the other nine.

Protestants have persecuted Catholics - but they did not take their livelihoods away from them. Catholics have persecuted Protestants - but they never closed agriculture and the handicrafts against them. I feel convinced that the Crucifixion has not much to do with the world's attitude toward the Jew; that the reasons for it are much older than that event...

I am convinced that the persecution of the Jew is not in any large degree due to religious prejudice. No, the Jew is a money-getter. He made it the end and aim of his life. He was at it in Rome. He has been at it ever since. His success has made the whole human race his enemy.

You will say that the Jew is everywhere numerically feeble. When I read in the Cyclopedia Britannica that the Jewish population in the United States was 250,000 I wrote the editor and explained to him that I was personally acquainted with more Jews than that, and that his figures were without doubt a misprint for 25,000,000. People told me that they had reasons to suspect that for business reasons, many Jews did not report themselves as Jews. It looks plausible. I am strongly of the opinion that we have an immense Jewish population in America. I am assured by men competent to speak that the Jews are exceedingly active in politics... ("Concerning the Jews," Harper's Monthly Magazine, September 1899)

Twain's opinion on the Jews is probably the best-kept secret in American literary history. Immediately after his death, his

eccentric daughter Clara married - or was married by - the Jewish piano player, Ossip Gabrilowitsch. Twain's publishers were given speedy instructions to delete "Concerning the Jews" from the collected works, where it had appeared in the book *The Man That Corrupted Hadleyburg & Other Stories*.

(1) Since Jews provided most of the agitators and orators who pushed forward the Abolition campaign that culminated in the Civil War (which Jewish bankers largely financed, on both sides), it seems a legitimate question whether there was any pre-planning for the wholesale - and retail - economic looting done by mainly Jewish carpetbaggers after the war.

(2) We have cited a host of other writers on the terrible economic depredation that Jewry visited on the people of tsarist Russia, but see particularly DOSTOYEVSKY, BIGELOW, GOLDWYN SMITH, GOGOL,

RESHETNIKOV. (3) On the English situation, see also CARLYLE and SPEED.

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VALERY, PAUL. 19th c. French poet. He is remembered bitterly by some Jews because he once supported EDOUARD DRUMONT in the long-running public information struggle against the accused Jewish traitor, Dreyfus. (New York Times Book Review, September 9, 1973)

VAZQUEZ DE MELLA Y FANJUL, JUAN. 20th c. Spanish political reformer. He made many profound observations on the use of Freemasonry and Marxism as instruments of the Jewish plutocracy. (El pensamiento español)

VEGA CARPIO, LOPE DE. 17th c. Spanish dramatist. One of the world's great playwrights, beloved in Spain as "the phoenix of the geniuses," Lope wholeheartedly supported the expulsion of the Jews in 1492 by ISABEL and FERNANDO. He called them "this inhuman enemy of our land" and repeated the sordid story of Jewish collusion with the Moors against the Christians. (El niño inocente de la Guardia and El Brasil restituído)

VIAU, RAPHAEL. 19th c. French reformer. A gifted journalist, he worked with EDOUARD DRUMONT on La Libre Parole in the 1890s when that newspaper was one of the most widely read - and by its opponents, feared - in

France. (Vingt ans d'antisemitisme, 1889-1909)

VIGNY, ALFRED DE. 19th c. French poet, dramatist. His play, *La Mareschale d'Ancre*, draws on the Elijah Montalto scandal of the time of MARIE de MEDICIS, in which Jews were accused of jockeying for power through use of Kabbalistic mysticism.

VOLTAIRE (François Marie Arouet). 18th c. French philosopher, writer.

Why are the Jews hated? It is the inevitable result of their laws; they either have to conquer everybody or be hated by the whole human race...

The Jewish nation dares to display an irreconcilable hatred toward all nations, and revolts against all masters; always superstitious, always greedy for the well-being enjoyed by others, always barbarous - cringing in misfortune and insolent in prosperity. (*Essai sur les mœurs*)

You seem to me to be the maddest of the lot. The Kaffirs, the Hottentots, and the Negroes of Guinea are much more reasonable and more honest people than your ancestors, the Jews. You have surpassed all nations in impertinent fables, in bad conduct and in barbarism. You deserve to be punished, for this is your destiny. (From a letter to a Jew who had written to him, complaining of his 'anti-Semitism.' *Examen des quelques objections... dans l'Essai sur les mœurs.*)

You will only find in the Jews an ignorant and barbarous people, who for a long time have joined the most sordid avarice to the most detestable superstition and to the most invincible hatred of all peoples which tolerate and enrich them. ("Juif," *Dictionnaire Philosophique*)

I know that there are some Jews in the English colonies.

These marranos go wherever there is money to be made ... But whether these circumcised who sell old clothes claim that they are of the tribe of Naphtali or Issachar is not of the slightest importance. They are, simply, the biggest scoundrels who have ever dirtied the face of the earth. (Letter to Jean-Baptiste Nicolas de Lisle de Sales, December 15, 1773. *Correspondance*. 86:166)

They are, all of them, born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would not some day become deadly to the human race. (*Lettres de Memmius a Ciceron*, 1771)

VOSTCHILLO, BASIL. 18th c. Ukrainian liberator. Continuing in the tradition of BOGDAN CHMIELNICKI, whom he proclaimed his honorary "grandfather," Vostchilo presented to his people a well-formulated political program, in which he stated that the established powers could legitimately be

opposed only when they had been corrupted by the Jews. His manifesto continued:

The Jews claim that I am fomenting disturbances and that I oppose the government with violence. This is a base lie. I have never had such an intention. I am a Christian. In this region, infidel Jews have not only deprived Christians of their means of existence, but they carry out aggressions, murders, robberies, and oppress the holy sacraments [i.e., churches] . Without their sanction and written authorization, no newborn child can be baptized. They bewitch the Polish lords of the nobility, and thereby gain their tolerance. They rape Christian women and do many other things that are difficult even to list. Impelled by my fervor for the holy Christian faith, I have decided, in company with other men of honor, to chase out the cursed Jewish people, and with the aid of God I have already chased away the Jews in the districts of Krishtchev and Popoisk. Although the Jews have

armed the government's troops against me, God's goodness has protected me in every case. (S. Dubnow, "The Pogroms of Voshtchilo," Voskhod, 1889, volume 1)

WAGNER, RICHARD. 19th c. German composer.

Since here it is merely in respect of art, and especially of music, that we want to explain to ourselves the popular dislike of the Jewish nature, even at the present day, we may completely pass over any concern with this same phenomenon in the field of religion and politics ... In pure politics we have never come to actual conflict with the Jews; we 'have even granted them the erection of a Jerusalemic realm, and in this respect we have rather had to regret that Herr v. Rothschild was too keen-witted to make himself King of the Jews, preferring, as is well known, to remain 'The Jew of the Kings'. . .

The Jew - who as everyone knows has a God all to himself -in ordinary life strikes us primarily by his outward appearance, which no matter to what European nationality we belong has something disagreeably foreign to that nationality: instinctively we wish to have nothing in common with a man who looks like that...

But far more weighty, nay, of quite decisive weight for our enquiry, is the effect the Jew produces on us through his speech; and this is the essential point from which to view the Jewish influence upon music. The Jew speaks the language of the nation in whose midst he dwells from generation to generation, but he speaks it always as an alien ... If we hear a Jew speak, we are unconsciously offended by the entire want of purely human expression in

his discourse: the cold indifference of its peculiar blabber never by any chance rises to the ardour of a higher, heartfelt passion ...

Now if the aforesaid qualities of his dialect make the Jew almost incapable of giving artistic enunciation to his feelings and beholdings through speech, his aptitude for such an enunciation through song must needs be infinitely smaller. Song is just talk aroused to highest passion: music is the speech of passion. All that worked repellently upon us in his outward appearance and his speech makes us take to our heels at last in his song, providing we are not held prisoners by the ridicule of this phenomenon.

..

The Jews' sense of beholding has never been of such a kind as to let plastic artists rise among them; forever have their eyes been busied with far more practical affairs than beauty and the spiritual substance of the world of forms...

The Jew, who is innately incapable of announcing himself to us artistically through either his outward appearance or his speech, and least of all through his singing, has nevertheless been able in the widest spread of modern art varieties, to wit, in music, to become the ruler of public taste.

From that turning point in our social evolution where money, with less and less disguise was raised to the virtual patent of nobility, the Jews - to whom money-making without actual labor, i.e. usury, had been left as their only trade - the Jews not merely could no longer be denied the diploma of a new society that needed naught but gold, but they brought it with them in their pockets. Wherefore, our modern culture, accessible to none but the well-to-do, remained the less a closed book to them, as it had sunk into a venal article of luxury. Henceforward, then, the cultured Jew appears in our society...

The Jew has never had an art of his own, hence never a life of art-enabling import...

So long as the separate art of music had a real organic life-need in it, down to the epochs of Mozart and Beethoven,

there was nowhere to be found a Jew composer: it was utterly impossible for an element quite foreign to that living organism to take a part in the formative stages of that life. Only when a body's inner death is manifest, do outside elements win the power of judgment in it - yet merely to destroy it.

On one thing am I clear: that is the influence which the Jews have gained upon our mental life, as displayed in the deflection and falsification of our highest culture-tendencies. Whether the downfall of our culture can be arrested by a violent rejection of the destructive alien element, I am unable to decide, since that would require forces with whose existence I am unacquainted. (Judaism in Music)

WALKER, CLEMENT. 17th c. British pubhcist. With WILLIAM PRYNNE, he was a staunch opponent of Cromwell's campaign to legalize the re-entry of Jews into England. His *Anarchia Anglicana* provided a resume of the Jewish situation in other European countries, as an object lesson as to why his own should continue to exclude Jews.

WALSH, WILLIAM THOMAS. 20th c. American historian.

Ritual murder was one of the chief factors, if not the decisive one, in the decision of Fernando and Isabel for the expulsion of the Jews from Spain. (Isabella the Crusader)

WARD, NED. 17th c. British investigative reporter. The London Spy is

full of scathing references to Jews, as well as others whom the author regarded as being up to no good. Like DANIEL DEFOE and TOBIAS SMOLLET, Ward was a pioneer muckraking journalist, delving into clubs, conspiracies, secret societies and all the shadowy financial activities that move behind the wobbly scene flats of textbook history.

WATSON, THOMAS E. 19th-20th c. American writer. This great Populist reformer, like so many other radicals who were unsuccessful in their quest for true economic reform -as opposed to what they regarded as a bogus version secretly put forward by the very forces that are causing the trouble - came to believe that the Gentile world was plunging hellward and that the Jew and his allies had subtly deflected the drive for real liberation from capital and the exploitative worldview.

WAUGH, EVELYN. 20th c. British novelist. *Decline and Fall*, *Black Mischief*, *Vile Bodies* and *Put Out More Flags* portray Jews as objectionable characters, in his recently published *Diaries*, Waugh speaks ironically about the Jewish claim that they prohibited capital punishment 2,000 years ago, in the light of the Zionist "murder" (Waugh's word) of Lord Moyne and others, which were justified by Jewish propaganda as executions by a sovereign state. He mentions Rufus Isaacs (Lord Reading) as having "lied to the House of Commons in a personal statement on the Marconi case and ascended to high office" (the lord chief justice-ship). Jews are very sensitive on the Isaacs role in the sensational Marconi stock swindle: Waugh obviously believes the Jew culpable. (See also RUDYARD KIPLING.) (*The Private Diaries of Evelyn Waugh*)

WEBSTER, NESTA H. 20th c. British historian. Of her many important works. *Secret Societies and Subversive Movements* is perhaps the most valuable, in this present-day context of an emerging attempt at world domination by forces that have highly esoteric affiliations, and which have made full use of the instrument of conspiratorial organization. Webster's earlier works are somewhat hampered by a naive World War One chauvinism: she regarded Germany as the bad boy of the world and the Jews' partner in crime. Later, she realized that all the nations embroiled in the ongoing tragedies of the century had been

victimized by the same small, international clique, and she wrote a strongly pro-Hitler book, *Germany and England*. WINSTON CHURCHILL praised Nesta Webster's scholarship.

WELLS, H. G. 20th c. British writer.

The Jews looked for a special savior, a messiah, who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the firm but benevolent Jewish heel. (The Outline of History)

Zionism is an expression of Jewish refusal to assimilate. If the Jews have suffered, it is because they have regarded themselves as a chosen people. (The Anatomy of Frustration)

A careful study of anti-Semitic prejudice and accusations might be of great value to many Jews, who do not adequately realize the irritations they inflict. (Letter of November 11, 1933)

In 1933, Wells angered many Jews by refusing to join a committee against 'anti-Semitism' because of "a natural reaction to the intense nationalism of the Jews and to the very distinctive role they play in the world of art and business." (Letter of November 11, 1933) His Travels of a Republican Radical in Search of Hot Water was, like Anatomy Of Frustration, a double-barrelled blast at Zionism -and it stirred up a minor maelstrom of Jewish protest, including angry letters from the presumably non-Jewish Eleanor Roosevelt. Wells was in the habit of referring to KARL MARX as "a shallow, third-rate Jew," and "a lousy Jew" in private correspondence. (Norman MacKenzie, H. G. Wells)

WHARTON, EDITH. 19th-20th c. American writer. The play, House of Mirth, portrayed a Jew, Simon Rosendale, newly a millionaire, as trying desperately to break into high society. Her novels have similar types. When F. SCOTT FITZGERALD published The Great Gatsby, Miss Wharton wrote him, saying he had achieved what she and many other writers had long been attempting in denoting the cause of American problems. Meyer Wolfsheim, she said, was "the perfect Jew."

WILDE, OSCAR. 19th c. British playwright, novelist. In The Picture of Dorian Gray, an unnamed Jew introduces Sybil Vane to Dorian, and is called "that horrid old Jew," and "hideous Jew."

WILHELM II. German Kaiser.

A Jew cannot be a true patriot. He is something different, like a bad insect. He must be kept apart, out of a place where he can do mischief - even by pogroms, if necessary.

The Jews are responsible for Bolshevism in Russia, and Germany too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers. (Chicago Tribune, July 2,

1922)

WILLETTE, ADOLPHE. 19th c. French socialist artist. A contributor to the publications of EDOUARD DRUMONT, he was the first Frenchman to run for public office in the Third Republic on an anti-Talmudic platform.

WILLIAMS, CHARLES. 20th c. British writer. The novel *All Hallows Eve*, though brilliant and fairly recent, is almost completely unknown today. Similar in concept to many tales of Poe or Lovecraft, the story brings into the 20th century the dreadful figure of Simon Magus, traditional Jewish founder of Gnosticism. This ancient wizard's renewed pilgrimage to destroy mankind by reducing people to the level of mindless

vermin is sketched by Williams with great mastery and with such broad strokes that Clerk Simon assumes the proportions of a cosmic destroyer, far beyond mere Svengalis, Fagins or Shylocks. Williams was a protégé of T.S. ELIOT, and the latter wrote an appreciative preface. Simon observes at one point that Hitler fought against his movement - in vain: "The war, like Hitler, was a foolery. I am the one who is to come, not Hitler!"

WISTER, OWEN. 20th c. American writer. In his *Roosevelt, The Story of a Friendship*, Wister wrote:

Pinafore [the operetta by W.S. GILBERT and ARTHUR SULLIVAN] has recently blazed his trail of tune and laughter all over our map, pretty and witty comic operas from Paris and Vienna drew crowded houses, not a musical show had yet been concocted by the Broadway Jew for the American moron; clean-cut, muscular light music hadn't yet rotted into the fleshy pulp of jazz.

WOLFE, THOMAS. 20th c. American novelist. Wolfe was a rather conventional 'liberal' when he went to New York. There, although he was feted by the powerful Jewish intelligentsia and even had a liaison with an attractive Jewess, Wolfe gradually became 'anti-Semitic'. He went away to write novels portraying Jewish characters as grasping, conniving or perverted. Most offensive to Jews is *Of Time and the River*. Wolfe also was an 'anti-Negro racist,' in present-day jargon. *Look Homeward, Angel* and other works often use 'Niggertown' as a setting for the seamy and sexual side of modern life. On his unusual concept of the "love" he felt Jews have for Gentiles, Wolfe wrote:

The Jews hate the Christians, and they also love them. The Jewish women seduce the pure young Christian boys because they love them and want to destroy them, and the Jewish men, cynical and resigned, look on and rub their

hands in

glee because they hate the Christians and also love them, too, and want to destroy them because they feel such sympathy and pity for them, and yet say nothing because they get an obscene sexual satisfaction from the spectacle, and because their souls are old and patient, and they have known that their women were unfaithful for seven thousand years, and they must suffer and endure it. (The Web and the Rock)

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YOCKEY, FRANCIS PARKER. 20th c. American philosopher. He gave up his post as a lawyer in the 'war crimes' prosecuting staff at Nuremberg, after World War II, because of the torture and outrages that were being inflicted upon the defendants by the 'Allied' forces of liberty, fraternity and equality. Yockey's magnum opus, *Imperium*, takes its title from the historical philosophy of Oswald Spengler, who believed that Western civilization was now entering upon an imperialistic phase analogous to that of Rome in the ancient world. At the same time, however, Yockey cautioned that world Jewry is also preparing a bid for world power. His book urges with impressive eloquence that the men of the West seize the initiative.

ZENO THE ISAURIAN. Fifth c. Byzantine emperor. When the bones of some Jewish dead were burnt in a synagogue fire, he asked: "Why do they not bum the living Jews along with the dead?" (M. Grant, *Jews in the Roman World*)

ZOLA, EMILE. 19th c. French novehst. With his *J Accuse!* and similar

writings, Zola distinguished himself early as the champion of the Jews during the Dreyfus treason trials. Yet there are many other things in his writings that offend Jewish sensibilities, even so. The novel *L'Argent*, for example, deals quite matter-of-factly with Jewish high finance and its role in the sensational collapse of the Catholic investment group, Union Generate. This is the kind of thing that Jewish commentators usually designate as 'group libel.'

ZORILLA Y MORAL, JOSE. 19th c. Spanish poet.

Ambitious, greedy ones.

Whose insatiable hands

Move always in search of gold. . .

(*El Zapatero y el Rey*)

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[Jews on the Jewish Question](#)

ALBERTI, CONRAD (Conrad Sittenfeld). 19th c. novelist in Germany.

No one can dispute that Jewdom takes a leading part in polluting and corrupting all relations. A characteristic of the Jew is the stubborn endeavor to produce values without work, and this being an impossibility, it simply means that these values are artificially produced by swindling and corruption, by manoeuvres on the Stock Exchange in conjunction with the Press in order to spread false rumors, and by other and similar methods. These artificial and fictitious values are then acquired, unloaded and exchanged for genuine values, produced by real work, only to melt away and vanish in the hands of

their new owners like Helen in the arms of Faust. The representatives of corruption on the Exchange, in the Press and in the Theatre in my novel *The Old and the Young*, representatives of that class who strive to enrich themselves without working, are therefore Jews. (Gesellschaft, number 2, 1889)

BARING-GOULD, SABINE. 19th c. intellectual in England. He admitted that Germany had few villages "without some Jews who do not cultivate land themselves, but lie in wait like spiders for the failing Bauer." (Germany, Present and Past)

BRANDEIS, LOUIS. 20th c. jurist in America.

Jews are a distinct nationality of which every Jew, whatever his country, his station or his shade of belief, is necessarily a member. (Letter to Eastern Council of the Central Conference of Reform Rabbis, June 8, 1915)

At the time he wrote this letter, Brandeis was a justice of the Supreme Court of another nation - the American.

BROWNE, LEWIS, RABBI. 20th c. writer in America. In his book. *How Odd of God*, he declared: "We intend to remake the Gentiles - what the Communists are doing in Russia."

BUBER, MARTIN. 19th-20th c. novelist in Germany.

Only in Asia can we truly find ourselves again. Here we are like a wedge which Asia drove into Europe's structure, a thing of ferment and disturbance. We should return to Asia's bosom, and we will then return to the true meaning of our mission, destiny and existence. (Die Welt, a Zionist newspaper, March 29, 1912)

CAHAN, ABRAHAM. 20th c. writer in America. His novel *The Rise of David Levinsky* presented a garment-industry tycoon who was described by a review in *The Nation* as "that type of Jew who raises the gorge of all decent human beings."

DISRAELI, BENJAMIN. 19th c. politician in England.

Do you think that the quiet humdrum persecution of a decorous representative of an English university can crush those who have successively baffled the Pharaohs, Nebuchadnezzar, Rome and the Feudal ages? ... And, at this

moment, in spite of centuries, of tens of centuries, of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are

saturated; but of the living Hebrew intellect.

You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organised and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolise the professorial chairs of Germany [The reference, of course, is to Marxism; Editor.]

A few years back we were applied to by Russia. Now, there has been no friendship between the court of St. Petersburg and my family. It has Dutch connections, which have generally supplied it; and our representations in favor of the Polish Hebrews, a numerous race, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain; I resolved upon repairing to Spain from Russia. I travelled without intermission. I had an audience immediately on my arrival with the Spanish Minister, Sefior Mendizabel; I beheld one like myself, the son of a Nuevo Cristiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts?...

The consequence of our consultations was that some Northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; and the President of the Council made an application to the Prussian Minister, who attended a few days after on our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes. (Coningsby)

The influence of the Jews may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or the

Christian form, the natural equality of man and the abrogation of property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God cooperate with Atheists; the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name. (Lord George Bentinck, a Political Biography)

DUBNOW, SEMYON. 19th c. Zionist historian in Russia.

Assimilation is common treason against the banner and ideals of the Jewish people... But one can never "become" a member of a natural group, such as a family, a tribe or a nation. One may attain the rights or privileges of citizenship with a foreign nation, but one cannot appropriate for himself its nationality too. To be sure, the emancipated Jew in France calls himself a Frenchman of Jewish faith. Would that, however, mean that he became a part of the French nation.

confessing to the Jewish faith? Not at all. Because, in order to be a member of the French nation, one must be a Frenchman by birth, one must be able to trace his genealogy back to the Gauls, or to another race in close kinship with them. . . A Jew, on the other hand, even if he happened to be born in France and still lives there, in spite of all these, he remains a member of the Jewish nation... (The Foundation of National Judaism)

EINSTEIN, ALBERT. 20th c. physicist.

Anti-Semitism is nothing but the antagonistic attitude produced in the non-Jew by the Jewish group. The Jewish group has thrived on oppression and on the antagonism it has forever met in the world. (Collier's Magazine, November 26, 1938)

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Compiled by William Grimstad

Jews on the Jewish Question

FROMER, JACOB. 18th c. writer. One of the rare Jews who turned 'anti-Semitic,' he wrote a book that purports to reveal many secrets of the anti-Gentile tricks supposedly used by the Jewish community to get ahead in life, *Das Wesen des Judentums*.

GOLD, MICHAEL. 20th c. novelist in America. He offered vivid pictures of Lower East Side ghetto life in *Jews Without Money*.

He preached communism as a solution to the grotesqueness that he saw in the typical capitalist Jew.

GOLDMAN, NAHUM. 20th c. international Zionist organizer.

The Jews are divided into two categories, those who admit that they belong to a race distinguished by a history thousands of years old, and those who don't. The latter are open to the charge of dishonesty.

It is true that the participation of Jews in subversive movements and in the overthrow of the German government in November 1918, was extraordinarily strong. This to be regretted because as a consequence of these activities, the

Jewish people lost forces which could have been useful in its own folkish affairs. (J. Agus, *The Meaning of Jewish History*) Dr. Goldmann's admission of Jewish involvement in the 1918 German revolution is one of the few corroborations by a high Jewish leader that his people had such a close connection with this Communist upheaval. For making this same claim, ADOLF HITLER is denounced as a 'hatemonger' and 'anti-Semite.'

HALPER, ALBERT. 20th c. novelist in America. The satirical novel *The Chute* centered on a mechanized mailorder house and the sub-human activities, as Halper saw them, of its Jewish employees, on the job and at

home.

HECHT, BEN. 20th c. writer in America. A Jew in Love is a bouquet of smelly blossoms - most of them newly rich types. Particularly emphasized is the sexual preoccupation of the main character. Hecht later changed from such sneering to loud philo-Semitic propagandizing. But his pro-Zionist assertiveness too was disappointed when the grisly Irgun terrorist group for which he had raised funds in Hollywood and New York was disbanded in Israel. Hecht then turned full circle and wrote an anti-Jewish autobiography. Perfidy, apparently a reference to the old "perfidious Jews" phrase of the Catholic liturgy.

HERZ BERG-FRANKEL, LEO. 19th c. intellectual in Germany. His Polnische Juden described the squalor and treachery, combined with an uncanny mystical power, of the East European ghetto Jews.

HERZL, THEODORE. 19th c. Zionist founder.

The Jewish question exists wherever Jews are to be found in large numbers. Wherever it does not exist it is brought in by immigrating Jews... Every nation in whose midst Jews live is, either covertly or openly, anti-Semitic... Anti-Semitism

increases day by day and hour by hour among the nations; indeed, it is bound to increase because the causes of its growth continue to exist and cannot be removed... Its immediate cause is our excessive production of mediocre intellects, who cannot find an outlet downwards or upwards -that is to say, no wholesome outlet in either direction. When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; at the same time, when we rise, there rises also our terrible power of the purse. (The Jewish State)

An amazing declaration, withal. One of the most important Jews of recent times acknowledges the two sides of the Jewish sword: finance and revolution. Herzl's 1896 play. The New Ghetto, was written in support of his idea that Jews will be obnoxious and wretched until they have their own homeland: it is perhaps more 'anti-Semitic' than anything ever produced in 'Nazi'Germany.

JEREMIAH. Old Testament prophet.

And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity...

Their tongue is as an arrow shot out; it speaketh deceit: one speaketh

peaceably to his neighbor with his mouth, but in heart he layeth his wait. (Jeremiah, 9:5-8)

The bulk of the present book could greatly be fleshed out by including all of the expostulations from the Jews' own "Holy" Bible. For some reason, however, Jewish experts never class these as 'anti-Semitic,' on the theory, evidently, that it is all right for Jews to criticize Jews.

JESUS OF NAZARETH. Anti-Pharisee reformer.

Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: Thus did not Abraham. Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one father, even God. Jesus said unto them... Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (The Gospel According to St. John)

JOSEPHUS. First c. historian in Rome.

That was a time most fertile in all manner of wicked practices among the Jews, insomuch that no kind of villainy was then left undone; nor could anyone so much as devise any bad thing that was new if he wished. So deeply were they all infected, both privately and publicly, and vied with one another who should run the greatest lengths in impiety towards God, and in unjust actions towards their neighbors, men in power oppressing the multitude, and the multitude earnestly endeavoring to destroy the men in power. (The Jewish Wars)

KAHN, OTTO. 20th c. financier in America.

A number of Jewish revolutionaries who had been expelled from Hungary were there after the Armistice. They wore American uniforms. Their reports to Wilson inspired the policy of the Supreme Council in Central Europe. I have retained in my memory the conversation of one of these augurs whose table neighbor I was at one of those international dinners which are the best school but the most dangerous reef for diplomacy. He had become a director of a great New York bank, one of those which were financing the Bolshevik revolution... A fellow guest had asked him how it

was possible for high finance to protect Bolshevism, a system hostile to that movable property whose existence is necessary for the banking industry, and also those riches which are represented by land and buildings, not less a

necessity for banking. Our friend, who was then at the head of a mission for feeding those who were without bread, swigged a big glass of Tokay, paused for a moment, taking along pull at his enormous cigar which had cost five golden francs, and then said:

"Those who are astonished at our alliance with the Soviets forget that the nation of Israel is the most nationalist of all peoples, for it is the most ancient, the most united and the most exclusive. They forget that its nationalism is the most heroic because it has resisted the most terrible persecutions. They forget that it is also the purest nationalism, since it is the most spiritual; it has existed through the centuries in spite of all obstacles...

"That is why it is the salt of the earth... Do you know the saying of the men who salt cod fish? I picked it up on the fishing grounds of Newfoundland. Here it is: 'Too much salt corrodes meat, too little lets it rot.' The precept can with justice be applied both to the human mind and to the peoples of the earth [Talmudic Hebrew has an insulting phrase, approximately equal to the more familiar Goyim, for 'peoples of the earth': am ha'aretz; Editor] . We, Jews, apply it wisely as it should be applied, salt being the emblem of our wisdom. We mingle it discreetly with the bread that men consume. We administer it in corrosive doses only in exceptional cases, when it is necessary to get rid of the debris of an immoral past, as in Czarist Russia... You will say that Marxism is the very antithesis of capitalism, which is equally sacred to us. It is precisely for this reason that they are direct opposites to one another, that they put into our hands the two poles of this planet and allow us to be its axis. These two contraries, like Bolshevism and ourselves, find their identity in the International.

"These opposites, which are at the antipodes to one another in society and in their doctrines, meet again in the identity of their purpose and end in the remaking of the world from above by the control of riches, and from below by revolution. Our mission consists in promulgating the new law and in creating a God, that is to say in purifying the idea of God and realizing it when the time shall come. We shall purify that idea by identifying it with the nation of Israel, which has become its own Messiah. The advent of it will be facilitated by the final triumph of Israel, in these ideas we find our New Testament in which we reconcile kings and prophets...

"In the first place, revolution is never anything but the displacement of privileges which arise from wealth. It is not the creation of riches, nor even

their exploitation which feeds the Golden Calf; it is above all the mobilization of wealth, the soul of speculation, which feeds it. The more frequently wealth changes hands, the more of it remains in our hands. We are the brokers who receive commissions on all exchanges, or, if you prefer the expression, we are toll gatherers who control the crossways of the world and collect a tax on all movements of that wealth which is 'anonymous and vagabond,' whether such movements are from country to country, or are the oscillations of market prices...

"Our essential dynamism makes use of the forces of destruction and forces of creation, but uses the first to nourish the second... Our organization for revolution is evidenced by destructive Bolshevism and for construction by the League of Nations, which is also our work. Bolshevism is the accelerator and the League is the brake on the mechanism of which we supply both the motive force and the guiding power. What is the end? It is already determined by our mission, it is formed of elements scattered throughout the whole world, but cast in the flame of our faith in ourselves.

We are a League of Nations which contains the elements of all others... Israel is the microcosm and the germ of the City of the Future. (Quoted by Saint-Aulaire, Geneva Versus Peace)

Saint-Aulaire, a distinguished French diplomatist, wrote here of an extraordinary conversation he had heard in Budapest, shortly after the blood spattered Communist regime of Bela Kun (Cohen) had been overthrown. As he points out, numerous participants in this almost totally Jewish government had returned to Hungary in American uniforms after their downfall, and it was upon them that the Wilson administration in Washington called for advice. The banker who spoke so candidly was, without much doubt. Otto Kahn, one of Jacob Schiff's associates at Kuhn, Loeb international bank in New York. He has been named in intelligence documents as a financier of the 'Russian' revolution, which he here describes with admiration, and which authorities like Robert Conquest (The Great Terror, and other studies) estimate has killed at least 40 million people since 1917.

KLATZKIN, JACOB. 19th-20th c. Zionist leader in Germany. We are not hyphenated Jews; we are Jews with no provision, qualification or reservation. We are simply aliens, a foreign people in your midst, and we emphasize: we wish to stay that way. There is a wide gap between you and us, so wide that no bridge can be laid across. Your spirit is alien to us; your myths, legends, habits, customs, traditions and national heritage, your

religious and national shrines, your Sundays and holidays... they are all alien to us. The history of your triumphs and defeats, your war songs and battle hymns, your heroes and their mighty deeds, your national ambitions and aspirations, they are all alien to us. The boundaries of your lands cannot restrict our movements, and your border clashes are not of our concern. Far over and above the frontiers and boundaries of your land stands our Jewish Unity ... therefore, no boundaries can restrain us in

perusing our own Jewish policy. . . We can only live freely among peoples who have not yet reached their national maturity... Therefore, we'll lose our overseas colonies when America reaches that stage, and its people will come out of the 'melting pot' as a national unity. (Krisis und Entscheidung)

this ghastliness... (From his preface to The World Significance of the Russian Revolution, by George Pitt-Rivers.)

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[LAZARE, BERNARD. 19th c. intellectual in France.](#)

The Jews, it may be said, are situated at the poles of contemporary society. They are found among the representatives of industrial and financial capitalism, and among those who have vehemently protested against capital. Rothschild is the antithesis of Marx and Lassalle; the struggle for money finds its counterpart in the struggle against money, and the world-wide outlook of the stock speculator finds its answer in the international

proletarian and revolutionary movement.

It was Marx who gave the first impulse to the founding of the Internationale, but from Marx proceeded the idea of a Labor Congress, which was held at London in 1864, and resulted in the founding of that society. The Jews constituted a very large proportion of its members, and in the General Council of the society, we find Karl Marx, secretary for Germany and Russia, and James Cohen, secretary for Denmark. Many of the Jewish members of the Internationale took part simultaneously in the Commune, where they found others of their faith. In the organization of the Socialist Party, the Jews participated to the greatest extent. Marx and Lassalle in Germany, Aaron Libermann and Adler in Austria, Dobrojan

Gherea in Roumania, are or were at one time its creators and its leaders. The Jews of Russia deserve special notice in this brief resume. Young Jewish students, scarcely escaped from the ghetto, have played an important part in the Nihilistic propaganda; some, among them women, have given up their lives for the cause of Liberation, and to these young Jewish physicians and lawyers, we must add the large number of exiled workingmen who have founded in London and New York important labor societies, which serve as centers of socialistic and even of anarchistic propaganda. . .

The complaint of the anti-Semites seems to be founded: the Jew has the revolutionary spirit; consciously or not, he is an agent of revolution...

Karl Marx was a clear and lucid Talmudist... full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the chance of a Garden of Eden after death. (L'Antisémitisme)

The original founders of socialism, as we have seen, almost unanimously had a strong skepticism of Jewish motives. Reformers like PIERRE PROUDHON, CHARLES FOURIER and ALPHONSE TOUSSANEL insisted upon noticing, behind the scenes of current events, that strange Star-of-David-like fusion of the upper triangle of capitalist finance with the lower triangle of Marxist mass agitation. The one who most sharply ridiculed Jewish assertions of leadership in the "revolution" and of the Jew's having the "revolutionary spirit" was MIKHAIL BAKUNIN. He believed that organized Jewry was not genuinely interested in correcting social injustice and was merely using its "left and right arms" of communism and capitalism to seize power for itself.

LEVY, OSCAR. 20th c. scholar in Britain.

There is no race in the world more enigmatic, more fatal than the Jews.

The question of the Jews and their influence on the world past and present, cuts to the root of all things, and should be discussed by every honest thinker...

You point out, with fine indignation, the great danger that springs from the prevalence of Jews in finance and industry, and from the preponderance of Jews in rebellion and revolution. You reveal the connection between the collectivism of the immensely rich International Finance -and the International Collectivism of Karl Marx and Trotsky -the democracy of and by decoy-cries. And all this evil and misery, the economic as well as the political, you trace back to one source - the Jews.

There is scarcely an event in modern Europe that cannot be traced back to the Jews. Take the Great War that appears to have come to an end. Ask yourself what were its causes and reasons... All latter-day ideas and movements have originally sprung from a Jewish source for the simple reason that the Semitic idea has finally conquered - conquered through Christianity, which, as Disraeli pointed out long ago, is nothing but 'Judaism for the people.'

You have noted with alarm that the Jewish elements provide the driving forces for both Communism and Capitalism, for the material as well as the spiritual ruin of this world. From Moses to Marx, in practice and theory, in idealism and in materialism, in philosophy and in politics, they are today just what they have always been - passionately devoted to their aims and purposes.

'But these visions are all wrong' you will reply. 'Look where they have led the world. Think, have they not had a fair trial of 300 years. How much longer are you going to recommend them to us and inflict them on us?'

To this question I have only one answer. It is this: YOU ARE RIGHT! This reproach is only too well justified, and upon this common ground I am quite willing to shake hands with you, and defend you against any accusation of promoting race hatred.

If you are an Anti-Semite, I, the Semite am an Anti-Semite too, and a much more fervent one than ever you are. We have erred, my friend, we have grievously erred. We who have posed as the saviours of the world; we who have even boasted of having given it 'the Saviour' - we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners. We, who have promised to lead you to a new Heaven, we have finally succeeded in leading you into a New Hell!

There has been no progress, least of all moral progress. And it is just our morality which has prohibited all real Progress. I look at this world and I shudder at its ghastliness - shudder all the more, as I know the spiritual authors of all LILLIENTHAL, MAX. 19th c. Jewish leader in Germany. As a leader of the Reform group of Jews, he stirred up a great furore in Russia when he denounced the rival Lubavitcher Orthodox Jews to the government, saying that the rabbis encouraged unethical activities against the Gentiles, including usury and fraud. He also accused the Lubavitcher Jews of smuggling large sums out of Russia, intended for Zionist activities in Palestine (Rabbi J. Schneerson, The Tzemach Tzedek and the Haskalah Movement)

LOEB OF BRODY, MOSES. 19th c. rabbi in Poland.

He who does not have the courage to care for the abscesses of the Children of Israel and to wash away their pus with his own hands, has not half the love for Israel that is needed. (S. Dubnow, History of the Jews in Europe, volume 2)

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MARR, WILHELM. 19th c. writer in Germany. A former Marxist, he had a falling out with the predominantly Jewish leaders of that movement, and became what would today be called an 'anti-Semite.' All of which is more than a little odd, since he was a Jew himself, and was the coiner of the 'racist,' pseudoscientific term, 'anti-Semitism.'

MARX, KARL. 19th c. Communist.

Christianity sprang out of Judaism. It has again withdrawn into Judaism. The Christian from the outset was the theorizing Jew; the Jew is therefore the practical Christian and the practical Christian has become a Jew. Christianity has only seemed to overcome real Judaism... Christianity is the subHme idea of Judaism. Judaism is the common application of Christianity.

As soon as society succeeds in abolishing the empirical essence of Judaism, which is the huckster and the conditions that produce him, the Jew will become impossible, because his consciousness will no longer have a corresponding object. ("On the Jewish Question," Selected Essays)

Let us look at the real Jew of our time: not the Jew of the Sabbath, whom Bauer considers, but the Jew of everyday

What is the Jew's foundation in our world? Material necessity, private advantage.

What is the object of the Jew's worship in this world? Usury. What is his world god? Money.

Very well, then: emancipation from usury and money, that is, from practical, real Judaism, would constitute the emancipation of our time...

The Jew has already emancipated himself in the Jewish way: the Jew who is, for example, merely tolerated in Vienna, determines with his money power the fate of the entire German Empire. The Jew who is without rights in the smallest German state, decides the fate of Europe.

This is no isolated fact. The Jew has emancipated himself in the Jewish fashion not only by acquiring money power but through money's having become (with him or without him) the world power and the Jewish spirit's having become the practical spirit of the Christian peoples. The Jews have emancipated themselves to the extent that the Christians have become Jews. (From a review by Marx of Bruno Bauer's *The Capacity of Today's Jews and Christians to Become Free*)

Thus we find every tyrant backed by a Jew, as is every Pope by a Jesuit. In truth, the cravings of oppressors would be hopeless, and the practicability of war out of the question, if there were not an army of Jesuits to smother thought and a handful of Jews to ransack pockets. (New York Tribune, 1856; cited in National Review magazine, October 5, 1965)

Was Karl Marx 'anti-Semitic,' as it has now become fashionable for Jewish spokesmen to claim? (See, for example, D. Runes, *A World Without Jews*.) Probably not, to

judge by the types he gathered around him in the early-day Communist movement (see MIKHAYL BAKUNYIN and BERNARD LAZARE). The full context of his writings on the Jewish question, from which these brief excerpts are taken, suggests that what he was really interested in was the politicizing and the wooing away from everyday petty capitalism of his Jewish colleagues. He felt that enough of a financial beachhead had been secured in the West, and that it was now time to get on with the actual business of organizing to seize political power. Marx's terrible tongue-lashings of moderate-minded Jewish millionaires who did not support his budding political party can be understood as a call to racial duty, a call that seems definitely to have been heeded, to judge by pro-Communist activities of so many Jews for the past century. It is highly significant that Marx kept such references to Jews as the above out of his major works. *Das Kapital*, for example, never once refers to the Rothschilds, although it purports to be the last word on "the sovereignty of finance."

It is now clear to me that he, as proven by the appearance of his head and hair, is descendant from Negroes who joined Moses on the trek out of Egypt (if his mother or grandmother on his father's side didn't cross with a nigger). The combination of Jews and Germans with a bit of Negroid blood is certain to create a really peculiar product. The obtrusiveness of this character is also niggerish. (Letter to Friedrich Engels, Marx-Engels Briefwechsel, volume 3)

The reference here is to Marx's rival Jewish Communist, Ferdinand Lassalle. We have followed Marx's German vocabulary exactly: Negroes where he uses the proper *Negern*, and nigger and niggerish for *Nigger* and *Niggerhaft*. To complete our turn on this dizzy merry-go-round, we must point out that Lassalle himself became extremely 'anti-Semitic' in his old age. What he might have said about Karl Marx has not been recorded. (E. Silberner, "Ferdinand

Lassalle. . .")

MEARS, ABRAHAM (who used the name Gamahel Ben Pedahzur). 18th c. Hebrew scholar in England. He translated the Hebrew Prayer Book, in 1738. The commentary, along with his frank translations of this Talmud-like material angered Jews because it shows what those in synagogue say, and pray, concerning non-Jews.

MICHAEL THE NEOPHYTE. 18th c. Baltic-area convert to Christianity. He identified himself as the ex-grand rabbi of Lithuania and exposed what he said was a ritual murder cult among his former co-religionists. He swore, on

the crucifix, that the ceremonial extraction of the blood of a young Christian male was not merely incidental to Judaism but an absolute commandment; adding that he himself, while grand rabbi, had presided over such murder ceremonies. His principal book, *Revelations of the Jewish Rites Before God and the World* (MS. dated 1716; first reproduced in Pikoulski's *Zlosc Zydowska*, 'Jewish Wickedness,' Lvov, 1760), is full of revolting technical detail on the procedures and purposes of the blood extraction. Whatever the truth of Michael's claim to personal knowledge, the fact is that strange disappearances of children were an annual occurrence at the vernal equinox (Easter) in Poland, usually resulting in a trial and execution of one or more Jews, in most years. The result was that the Pikoulski volume, with its unique Jewish testimony, became an established text consulted by religious and juridical authorities for nearly two centuries. Jewish writers, as might be expected, dismiss it as yet another psychopathic piece of 'anti-Semitism' by those 'Goyim' who, presumably, simply lied about the murders of their children.

NAUMANN, MAX. 20th c. Jewish leader in Germany. The leader of the *Deutsch-nationale Juden*, a conservative Jewish youth group, believed that Jews belong to a separate, non-

Germanic race that is characterized by distinctive somato-type, facial expression, linguistic style and even a special mode of physical movement. (*Vom nationaldeutschen Juden*)

NOAH, MORDECAIM. 19th c. Jewish leader in America.

Jews must be turned aside from the crooked paths of traffic, miscalled commerce, to industry and agriculture. (Address at consecration of Temple Shearith Israel, New York City, 1818)

ORNITZ, SAM. 20th c. writer in America. He seems to have bitterly hated the gauche, newly-rich Jews of New York in the early decades of the century. He coined a word for them: the Allrightniks. Haunch, Paunch and Jowl his principal work of the genre; Ornitz later became heavily involved in Marxist activities in Hollywood.

PFEFFERKORN, JOHANN. 15th c. Christian convert and anti-Jewish polemicist in Germany. His *Hostis Judaeorum* reveals his 'insider' knowledge of Hebrew and the Talmud. He disputed the pro-Jewish 'Christian Kabbalist' Johann Reuchlin on the subject of whether the Jewish holy books preach hatred of non-Jews.

PRINZ, JOACHIM. 20th c. German-American Zionist leader.

We want to replace assimilation with the new mandate: acknowledgement of the Jewish nation and the Jewish race. A state which is constructed on the principle of the purity of nation and race can only have respect for those Jews who see themselves in the same way. In no way can the state see in such an acknowledgement a lack of loyalty to the state. The state can only want those Jews who clearly acknowledge their belonging to their own volk... For only someone who is aware of his own ways and his own blood can have respect

for the national will of other nations. . . (Wir Juden)

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[RATHENAU, WALTER. 19th-20th c. plutocrat in Germany.](#)

Whoever wishes to see it [the reality of Jewish life in Germany] should wander through the Tiergartenstrasse at twelve o'clock on a Berlin Sunday morning, or else look into the foyer of a theater in the evening. Strange sight! There, in the midst of German life, is an isolated race of men. Loud and self-conscious in their dress, hot-blooded and restless in their manner... An asiatic horde on the sandy plains of Prussia... Forming among themselves a close corporation, rigorously shut off from the rest of the world. Thus they live half-willingly in their invisible ghetto, not a living limb of the people, but an alien organism in its body. (Published in the journal Die Zukunft, March 6, 1897, and quoted by H. Kessler, Walter Rathenau, His Life and Work).

Three hundred men, all acquainted with each other, control the economic destiny of the Continent. (Neue Freie Presse, December 1909)

As Kessler points out, Rathenau was one of that three hundred himself. He was also one of the Jewish "alien organism" he speaks of, as seen in the fact that he dipped lavishly into the money that he had made by speculation on the industry of the German people to help along the fledgling

Communist state in Russia. (See also WILHELM II.)

RAVAGE, MARCUS ELI. 20th c. writer in America.

Of course you do resent us Jews. The thing that intrigues me about this anti-Jewish business, however, is your total lack of grit. You seem to be suffering from self-consciousness horribly, it is not as if you were amateurs - you have been at it for over fifteen centuries. You resent us, but cannot clearly say why.

We are, if you are to be believed, a menace to your racial integrity. We shirk our patriotic duty in wartime, because we are pacifists by nature and tradition.

You accuse us of stirring up revolution in Moscow. Suppose we admit the charge, what of it?

Take the three principal revolutions in modern times - the French, American and Russian. What are they but the triumph of the Jewish idea of social, political and economic justice? And the end is still a long way off. We still dominate you.

You make much noise and fury about the undue Jewish influence in your theaters and movie palaces. Granted, your complaint is well-founded. But what is that compared with our staggering influence in your churches, your schools, your laws and your government, and the very thoughts you think?

You believe "The Protocols of the Elders of Zion." But what is that beside the unquestionable and historic conspiracy we have carried out, and which we have never denied because you have never had the courage to charge us with it?

You call us subverters, agitators, revolution-mongers. It is the truth - and I cower at your discovery.

You have not begun to appreciate the real depth of our guilt. We have taken your natural world, your ideals, your destiny, and played havoc with them. We are at the bottom not merely of the latest war, but nearly all your wars. We have brought discord and confusion and frustration into your personal and public life. We are still doing it. We did it solely with the irresistible might of our spirit, with ideas and propaganda.

If we were in your place, we should dislike you more cordially than you

do us. But we should make no bones about telling you why. You go about whispering terrifyingly about the hand of the Jew in this and that. It makes us quake. We are conscious of the injury we did when we imposed upon you our alien faith and traditions. And then you specify and talk vaguely of Jewish financiers and Jewish motion picture promoters, and our terror dissolves in laughter. The gentiles, we see with relief, will never know the real blackness of our crimes.

Can you wonder that we Jews have always taken your anti-Semites rather lightly, as long as they did not resort to violence? ("The Real Case Against the Jews," by Marcus Eli Ravage, pseudonym for 'big destruction hammer of God,' Century magazine, January 1928.)

ROTH, SAMUEL. 20th c. Jew in America. His Jews Must Live was a sort of autobiographical confession of various things that Jews supposedly do to injure Gentiles - chiefly in the area of questionable business practices.

SAMUEL, MAURICE. 20th c. writer in America.

Between Gentiles and Jews there lies an unbridgeable gulf. Ours is one life - yours another. This primal difference is not reconcilable, it is abysmal...

Wherever the Jew is found, he is a problem, a source of unhappiness to himself and those around him. Jews are everywhere to a large extent aliens - unquestionably an alien spirit in your colleges. He will not accept your rules of right or wrong because he does not understand them. These two ways of life are utterly alien to the other. They are enemies...

Our Jewishness is not a creed: it is our totality. A Jew is a Jew in everything. We cannot conceive of a duality - religion and life, the sacred and the secular. I might say, 'We and God grew up together.' in the heart of any pious Jew, God is a Jew. Jews alone understand the universality of God.

There does not seem to be a single country with a history which has not been anti-Semitic at one time or another...

You might say, 'Well, let us exist side by side and tolerate each other.' But the two are not merely different; they are opposed in mortal enmity...

In your world, a man should be loyal to his country, to his province, to his city. To the Jew, naked loyalty is an incomprehensible thing...

We Jews pay little attention to the afterlife. We thank God for having made us different from you...

We are not in your midst by our own will, but through your action. We are unwelcome to you because we are what we are. We have more cogent reasons for hating you than you for us...

Repudiation of the Jewish religion does not alter the Jew...

You must learn to dislike and fear the modern and 'assimilated' Jew more than you did the old Jew. He is more dangerous to you. His enmity to your way of life was tacit before. Today it is active...

We Jews are accused of being destroyers. We are a homeless mass seeking satisfaction. We cannot find it. We are destroyers - even in the instruments of destruction to which we turn for relief. Jews will remain destroyers for ever. Nothing you do will meet our demands... (You Gentiles)

SCHULBERG, BUDD. 20th c. writer in America. His *What Makes Sammy Run?* depicts the dishonesty and squalid avarice that motivate the "smart little yid," Sammy Glick. Ultimately, he achieves a dubious triumph when he becomes "Sammy the Great," a wealthy film producer. It is interesting that Schulberg, the imaginative Jewish dramatist and filmmaker, was put in charge of 'evidence' procurement for the 'war crimes' extravaganza at Nuremberg after World War Two. in fact, according to an article in the U.S. Negro newspaper supplement, *Tuesday magazine* (August 1972), he was decorated for his efforts there.

SEPHARIM, MENDELE MOCHER. 19th c. Jewish writer in Poland.

Gold has plugged up his heart and his brain. The faculty of memory was now filled by a silver shekel, and in every single place in heart or brain where there had once been a little honesty, a particle of compassion, a trace of human feeling, the slightest creaturely understanding, there now lay -a coin. Every one of his five senses was served by the coin: he saw, heard, tasted, smelled, felt only the coin, and his soul was one beaten work of pure gold. This is the way of Jews, the nature imbued in them from time immemorial, that whenever they see a fellow with a gold coin, let him be what he will, even a calf, a beast in human form - he becomes their god, and they bow down to him, dance and frolic before him, giving glory to his name. His followers praise him in the town, calling him Reb Yakov!, and all the people answer after them in awe, 'Blessed be his glorious name,' and they

too say 'Reb Yakov! (Unease in Jacob)

Sepharim's relentless denunciation of Reb Yakov continues with astounding fervor, gradually broadening in focus until it becomes an outcry against the supposed willingness of all Jews everywhere to abase themselves for wealth. The story *Di Taxe* assails similar 'community leaders' for their gouging 'kosher' taxes on the food of little Jews. *Di Klatche* satirizes the 'philanthropists' and 'charity barons' who are so conspicuous in Jewish affairs.

Sepharim had stronger words for his people than have most 'anti-Semites' who have addressed the question: "The Jewish Question: that's the wide canal which drains all the impurities, all the dirt and mud and sewage of man's soul." Significantly, however, he insisted upon writing in Hebrew and Yiddish, languages inaccessible to virtually all Gentiles, which shows that he intended the criticisms as an internal matter.

SPINOZA, BARUCH. 17th c. Jewish philosopher.

The love of the Hebrews for their country was not only patriotism but also piety, and was cherished and nurtured by daily rites until, like their hatred of other nations, it was absolutely perverse (as it very well might be, considering that they were a peculiar people and entirely apart from the rest). Such daily reprobation naturally gave rise to a lasting hatred, deeply implanted in the heart: for of all hatred, none is more deep and tenacious than that which springs from extreme devoutness or piety, and is itself cherished as pious. (Tractatus theologico-politicus)

Spinoza was peculiarly well-qualified to address himself to the subject of "Hebrew hatred": as a result of a spat with the rabbis, he was drummed out of his synagogue and condemned to death. As in the similar case of Uriel D'Acosta, Jewry was not necessarily a friend to freedom of thought and tolerance during this period of supposed fiendish

religious persecution by Christians.

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[Jews on the Jewish Question](#)

UNTERMEYER, SAMUEL. 20th c. Jewish leader in America. Other races have come and gone. The Jew has survived. Persecution cannot crush him. He is the aristocrat of the world. (London Investigator, June 1935)

WATON, HENRY. 20th c. Communist in America. Communism is the destiny of mankind.

There is one work on sociology, and only one work, and that is Marx's Capital. Only a Jew could write this work.

The Jews are the highest and most cultured people on earth... The Jews have a right to subordinate to themselves the rest of mankind and to be the masters over the whole earth. The Jews will become masters over the whole earth, and they will subordinate to themselves all nations, not by material power, not by brute force, but by light, knowledge, understanding, humanity, peace, justice and progress.

The Aryans will enlarge and beautify the earth; but they will settle to enjoy the world which they created only in the tents of the Jews. These tents are communism, intemationahsm...

State capitalism may come from below through a bloody revolution, as was the case in Soviet Russia; or it may come

from above, as will likely be the case in this country.

All that is necessary that in this country state capitalism and fascism shall be completely established is a national emergency or a war. Once such a national emergency or war comes - and it will inevitably come in the near future - and in this country we shall have the state capitalism, and fascism that we see in Soviet Russia or Nazi Germany.

The Jews shall inherit this earth, and ... all other races will either disappear altogether or they will become Jews. (A Program for the Jews)

This rather astounding declaration was published by a group calling itself "Committee for Preservation of the Jews." It was sponsored by the Spinoza Institute of New York. Waton was one of many Jewish mystics who have tried to reconcile the Kabbalah, Spinoza and neo-Gnostic communism, which they see as the long-overdue bringing of rationality, justice -and strict supervision - to the entire world.

WEIDMAN, JEROME. 20th c. novehst in America. I Can Get It for You Wholesale and What's In It for Me? are well-known stories of the chicanery and human corrosion of today's mercantile jungle. What is not widely noticed outside the Jewish world is that Weidman's situations and characters are almost exclusively Jewish.

WEININGER, OTTO. 19th c. psychologist in Germany.

The faults of the Jewish race have often been attributed to the repression of that race by Aryans, and many Christians are still disposed to blame themselves in this respect. But the self-reproach is not justified. Outward circumstances do not mould a race in one direction, unless there is in the race the innate tendency to respond to the moulding forces... How can we reconcile the idea that the Jewish character is a modern

modification with the history of the foundation of the race, given in the Old Testament without any disapprobation of how the patriarch Jacob deceived his dying father, cheated his brother Esau and over-reached his father-in-law, Laban? (Sex and Character)

WEIZMANN, CHAIM. 20th c. Zionist leader.

We told the authorities in London: we shall be in Palestine whether you want us there or not. You may speed up or slow down our coming, but it would be better for you to help us, otherwise our constructive force will turn into a destructive one that will bring about ferment in the entire world. (Jtdische Rundschau, number 4, 1920)

If, as STEPHEN S. WISE says below, "oppression and injustice have attended the followers of the Jewish faith for centuries," apparently they have not been without means to defend themselves, at least somewhat, since it is possible for them to bring about a disturbance "in the entire world," in the opinion of this first president of the State of Israel.

WISE, JAMES WATERMAN. 20th c. American Marxist.

Jews are not Communists, is the burden of a panic-stricken statement issued jointly by Dr. Cyrus Adler, president of the American Jewish Committee; Alfred M. Cohen, president of the B'nai B'rith, and B.C. Vladeck, chairman of the Jewish Labor Committee.

These gentlemen hysterically deny that Communism is Jewish, and frenziedly repudiate Jews who are Communists. Their statement, concocted out of fear for themselves, libels Soviet Russia and lies about the Jewish people. Behind highflown phrases lies a poorly veiled invitation to potential Nazis of America to pogromize Jews.

Let us analyze their statement. The first attempts to show that the Jews of Germany and of other countries are not Communists. The second, that Communism and the Soviet Union are themselves foes of Jews and Judaism. Of Soviet Russia, it says: 'Among the 36 commissars who constitute Soviet Russia, only two are Jews.'

Is it possible that the heads of the American Jewish Committee, the B'nai B'rith and the Jewish Labor Committee have never heard of Litvinoff, of Yaroslovsky, Kaganovitch, Radeck, Bela Kun? Jews who deny that many Jews are Communists are jockeying themselves into the position of citizens on toleration.

Will not the gentlemen who today disclaim Jewish Communists tomorrow disclaim Jewish Socialists? ... That the authors of this piece of perfidy do not represent the masses of American Jews will be made abundantly clear. To counteract its poison and to preclude its repetition, Jews must take active and positive measures. There must be a widening and strengthening of the united front against fascism. And if, by taking full part in the forging of this united front, the Jews of America write themselves down as Communists - so be it. (New Masses magazine, October 29, 1935. Author's emphasis. This was a Communist journal, edited by this son of the U.S. chief rabbi, STEPHEN S. WISE.)

WISE, STEPHEN S. 20th c. American religious leader.

Speaking to the congregation of the Free Synagogue in Carnegie Hall yesterday on the subject of 'The Jewish Conspiracy,' which has had its most recent revival in a story published in the London Morning Post, Dr. Stephen S. Wise said that the only serious 'conspiracy' among the Jews emanated from the young men who foreswore their ancient faith.

Saying that oppression and injustice have attended the followers of the Jewish faith for centuries, Dr. Wise added that they had a right to be vindictive, but that it was not in their nature to do so.

"it is the Jew who has been reduced to such a state of degradation by oppression that he lies when he swears allegiance to another faith which has not even touched his heart who becomes a dangerous element in the life of the world," said Dr. Wise.

"The conspiracy, if there is one, is among those of Jewish birth who are or seem ashamed of their origin. They follow false gods or none at all, and among them will be those who may seize power for their own ends." (New York Tribune, March 2, 1920)

American Jews must not make the tragic mistake that the German Jews made in pretending to be German and not Jews. I am not an American of Jewish faith. I am a Jew. I am an American and have been an American for 60 years, but I have been a Jew for 4,000 years. Hitler was right in one thing. He calls Jews a race, and we are a race! (Address to American Jewish

Congress, June 12, 1938)

WOLF, LUCIEN. 19th c. pubhcist in Britain.

in spite of contrary affirmations, I maintain that Jews are first of all JEWS and afterwards English, and if this were not otherwise I would be greatly distressed for Judaism. I do not intend to spend time on the absurdity that a sentiment of limited nationality should be imposed on a people above cosmopolitan aspirations which have been taught to me by the words of the sacred sages of my race. (Pall Mall Gazette, November 24, 1895)

WOUK, HERMAN. 20th c. novehst in America. He ridicules

the rococo Jewishness of New York's upper-middle class at midcentury in Marjorie Morning star. Even the principals' names - Morningstar and Noel Airman - show the absurdity and vacuousness of this new aristocracy of wealth. Interestingly, Wouk himself is a devout Jew who is a graduate of New York's ultra-orthodox Yeshiva University. So, to some extent, his satire must be placed in the genre of ORNITZ, HALPER and others of Eastern European origin who have always had their private disputes with the earlier-arrived German Jews, whom they derisively refer to as 'Yahudas' and 'Allrightniks.'

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